The Five Pillars of Islam

By

Yaseen Ibrahim al-Sheikh

أركان الإسلام الأساسية

تأليف

ياسين إبراهيم الشيخ

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Basics of Islamic Creed

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Definition and Essence

Islamic Creed is a system of beliefs and principles that which a Muslim is asked to believe in without a bit of doubt.

Tawhîd (Oneness of God) embodies the spirit and essence of the Islamic Creed.

Tawhîd is the bed-rock of *Iman* (Faith) and the cornerstone of Islam and the mainspring of its strength. All other laws and commands of Islam stand on this foundation.

We are to say that *Tawhîd* is the pivot and essence of all Godly Messages, in beginnings and endings.

Rank and Importance

Creed is the foundation of Islam.

Every religion has a structure and a basis; creed is its basis and legislation is its building. Take the basis away, and there will be nothing left of that building.

Creed is the only means of reformation.

Reformation of individual leads to reformation of societies. And reformation of individual begins with reforming his/her mind in accordance with genuine creed.

That is why the Prophet (Blessings and Peace of Allah be upon him) spent thirteen years building the Islamic creed in Makka.

Acceptance is dependent on Creed.

Allah says in the Holy Qur'an:

﴿If any do deeds of righteousness, be they male or female, and have faith, they will enter Heaven, and not the lest injustice will be done to them.﴾ [4:124]

As for non-believers, they only receive their rewards in this life.

Creed helps one recognize his Creator and His creations.

Since no one can claim that one has created oneself and nothing in this universe can exist by itself, only via genuine creed we can comprehend that every product entails a certain producer and none has come out of naught.

This leads us to have a firm conviction in Allah, the One and the Only Creator and Disposer.

Allah says in the Holy Qur'an ﴿ Glorify the Name of your Guardian - Lord Most High, Who has created, and further, given order and proportion, Who has measured. And granted guidance.﴾ [87:1-3]

Creed helps one recognize his duty and his end on earth.

Allah says ﴿ I have only created Jinn and humankind, that they may worship Me.﴾ [51:56]

Worship here is not confined to religious issues. In fact, good intention makes every permissible action done by a Muslim a form of worship.

Allah says in the Holy Qur'an:﴿On that Day (of Judgment) will men proceed in groups sorted out, to be shown the Deeds that they (had done). Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it.﴾ [99:6-9]

Creed grants a Muslim sense of honor and dignity and makes him on the alert.

It frees the Muslim from all forms of submission except for his Creator, Allah, and the Disposer of this universe.

Allah says in the Holy Qur'an: ﴾ If Allah touches you with hurt, there will none can remove it but He: if he designs some benefit for you, there is none can keep back His favour.﴿ [10:107]

Prophet Muhammad (Blessings and Peace of Allah be upon him) said: "You have to know that if the Ummah work together to do good to you, they can not grant you but that which Allah has decreed for you, and that if they combine together to do harm to you, they can do nothing except that which Allah has determined for you. The pens have been set aside and the records of the book of the fate have been dry."

Reported by al-Tirmizi, who said 'It is a good and sound Hadith'

Creed also makes the Muslim mindful of the need to purify his soul, to beautify it with good manners, to do good and shun bad and to be far above trivialities.

Generally speaking, pillars and Articles of Iman (faith) are as follows:

1- Belief in Allah, the One with no partner.

2- Belief in His Angels.

3- Belief in His Divine Books.

4- Belief in His Messengers (and Prophets)

5- Belief in the Last Day.

6- And Belief in the Divine Destiny, be it good or bad.

Belief in Allah

Belief in the existence, Divinity and Oneness of Allah constitutes the basic foundation of Islam and all its intellectual and dogmatic principles.

Allah directs us to realize His existence and uniqueness via pondering over His sings in the universe.

Firstly, man is created upright by nature. His straight and pure nature leads him to the Creator, Allah, the disposer of all things, the Grantor of Life, the Causer of Death, nothing resembles Him, the Living One.

From a historical point of view, it is not possible to find an irreligious community, who do not worship a god of some form or another; but you can come across many uncivilized communities.

Secondly, imagine that you are in some trouble, or you face some hardship such as being in a boat on some stormy dark night, and you find no helper: Who will you call for help?? Sure! You'll call the **ONLY ONE WHO CAN HELP: HE IS ALLAH!**

Thirdly, can anyone claim that he has created himself? No, nothing in this universe can exist by itself. This means that every product entails a certain producer and none has come out of naught.

Fourthly, if somebody tells you that there is a factory for making ships which is running smoothly but has no manager, workers or even an observer, and you can go to see how trees are cut, sawing machines work, hammers fix nails in the plates, would you believe that!?

Fifthly, man looks forward to recognizing the Unseen, but all his attempts come to nothing. And this proves that the

human can only do work within the confines of human, Not Godly, Knowledge. So, it becomes dazzled.

Finally, al-Qur'an al-Karim "The living and Everlasting Miracle of Islam" was sent down by Allah (*Subhanahu Wata'la*) upon the prophet Muhammad through the Holy Spirit (the Archangel Gibril), and today 1418 years have passed and nobody has been able to change a single letter or even produce its imitation.

Dear visitor, I do earnestly call upon you to be among those who search genuinely for truth with an open mind and enlightened heart and penetrating sight.

"La Ilaha Illa Allah: There Is No God But Allah" The way of life of Islam

La Ilaha Illa Allah: There is no god but Allah is the foundation of Al-Islam and its very Essence. "La Ilah Illah Allah" is not only the basis which all beliefs, laws and commands of Al-Islam stand on but also their pure single mainspring. This sentence makes a distinction between a Muslim and a non-Muslim. It is the first step done by all Messengers in calling their people: "Say 'La Ilah Illah Allah and you will succeed'.

Mankind and Jinn are only created for carrying out this sentence in word and in deed. And all Divine Books were also sent for the same purpose.

Accordingly, it becomes confirmed that: whoever does not actualize this *Shahadah* 'La Ilah Illah Allah' in all walks of his/her life is not a true believer.

In other words, the true believer is the only one who believes in *Tawhīd* (i.e. Oneness and Unity) of Allah, and then, worships none except Him: who expresses his faith in words, accepts by heart and translates that into action.

Realization of 'La Ilah Illa Allah' comes into existence via singling out Allah for *'Ibadah* (worship) and having faith in all what He and His Messengers have informed about paradise and the Hell-Fire, Divine books, Messengers and Prophets, the Last Day and in the Fate, good and bad, sweet and bitter.

As for the realization of the second half of the *Shahadah*, 'Muhammad Rasulu Allah': 'Muhammad is the Messenger of Allah', one has to believe that Muhammad is Allah's Servant

and Messenger, and then, to follow what the Messenger has informed us of Allah's Commands. Wholly and in detail: beliefs, types of worship, morals, all life activities, Jihad for Allah's sake as well as what the *Shari'a* commands or prohibits.

By doing this, the Muslim states that 'La Ilaha Illah Allah, Muhammad Rasulu Allah' is a comprehensive code of Life including:

1- Articles of Iman;
2- Pillars of Al-Islam;
3- Fullfilment of Allah's Shari'a, letter and spirit;
4- Patterning after the Prophet Muhammad (Blessings and Peace of Allah be upon him), our Excellent exemplar.

Al-Tawhîd Doctrine, which Allah has sent all Messengers to Propagandize, occupies the foremost position in Al-Islam. For that reason, Muslim Scholars highlight this Creed thoroughly and concisely. To make a radiant picture of this dogma, they have drawn our attention to the following three types:

1- *Tawhîd al-Rububiya*: This is to believe that Allah is the Sole Creator, Nourisher and Maintainer of His creatures' affairs, exercising complete freedom in all their matters of this world and of the Hereafter, without the aid of any partners.

2- *Tawhîd al-Ilahiya*: This means that a Muslim has to direct all forms of Ibadah to Allah alone and that none has the right to be worshipped except Him. So pray to none but Allah, invoke none but Allah, and ask for help form none but Allah.

In other words, all what Allah and His Messenger order you to do, you must do; and all that He and His Messenger forbid you to do, you must not do.

3- *Tawhîd of the Names and Attributes of Allah*: This is to believe in all the best of Names and the most perfect Attributes with which Allah has qualified Himself in al-Qur'an al-Karim; and as His Prophet Muhammad has qualified Him, without changing Their Meanings, Neglecting Them, Giving Resemblance or interpreting Them Figuratively.

Al-Tawhîd Doctrine of Al-Islam is a very clear and simple one. A Muslim is just asked to direct himself - heart, limbs and deeds - to Allah alone, and then, to reject all kinds of idols, *taghuts* (all the false deities such as: devils, idols, Jinn, graves, rulers...) and equals which are worshipped with / without Allah in some form or another.

It is the creed that necessitates a factual simultaneous correlation between word and deed, belief and action, since belief without action is of no use, nor is action without belief of any value.

It is the dogma which requires devoting allegiance, all forms of Allegiance, to Allah alone. On the other hand, it frees man from: (1) loyalty of all forms to non-Muslims, (2) devotion to hypocrites and secularists, and adherence to all deviant sects and creeds.

Al-Tawhîd doctrine, as a hard and fast rule without exception, obliges all Muslims, if they are true Muslims, to originate and shape their lives, in all walks, in accordance with Al-Islam.

Here are some points that can be milestones and landmarks on the road:

1- One should direct all forms of 'Ibadah – Salâh, Zakâh, Sawm (Fast), Hajj and good deeds – to Allah alone.
2- Only Allah is entitled to make laws and to give orders and to issue commands.

3- One should submit that only Allah has the right to forbid and to permit; to say this is right and that is wrong. Otherwise, Al- *Tawhîd* becomes marred.

4- It, i.e. *Tawhîd,* necessitates: Formation and Islamization of the economical order according to the *Sharí'a.*

5- All customs, manners and institutions are to be based on submission to Allah alone and Not on what pleases people.

In the outcome, to hold a radiant picture concerning Iman in Allah, the most important fundamental of the Islamic Creed, we have to capsulize its main components as follows:

1- Allah is One God, the Creator and the Lord of all the worlds.

2- All others than Him, Even Angels and Prophets, are only created servants who share nothing with Him.

3- Allah is the Living, Self-Subsisting, Eternal, the First without a beginning and the Last without an end.

4- The Hearer and the Seer of everything.

5- He has the most beautiful Names and the Noblest Attributes.

6- He is the Most Gracious, the Most Merciful and the Able.

7- He has created us in the best form naught.

8- He has granted us all bounties.

9- None except Him deserves worship and submission.

10- He says in al-Qur'an al-Karim:

﴿ Say: Truly my prayer and my service of sacrifice, my living and my dying are for Allah, the Lord of the worlds, He has no partner. This am I commanded, and I am the first of those who surrender to His Will.﴾ [6:162-163]

As for *Shirk*, which means associating others with Allah, it is the opposite of *Tawhîd*.

Shirk consists of associating anyone or anything with the Creator, either in His Being, or Attributes, or in the Exclusive Rights (such as *'Ibadah*) that He has against his creatures.

Shirk is the Gravest sin that can ever be committed by a human being. Allah forgives all sins other than *shirk*. Thus it discards the sinner out of the Fold of al-Islam.

In the same vein, *al-Riyâ* (the Minor *shirk*) includes all acts performed to show off. In other words, any act of *'Ibadah* or religious deed done in order to gain praise, fame or for worldly purposes falls under this type of *shirk*.

This means that all actions should be directed to Allah alone and for nothing else. So, action in every field of human activity, including the economic side, is spiritual provided it is in harmony with the goals and values of al-Islam.

In bringing this subject to a close, it is badly needed to clarify that Hypocrisy denotes disbelief. Hypocrites show devotion to Allah, His Messengers and Muslims and declare that they are always with the right, but calmly intrigue with Evil and Injustice against Al-Islam and its Followers.

The Belief in Angels and Jinn

Allah has ordained to send human Messengers from among humankind: and to send celestial Message-bearers, Angels, to these human Messengers and prophets who are, in turn, asked to instruct humankind in the Matters of *Deen (Religion)*.

Belief in Angels is one of the fundamentals of the Islamic Creed.

As for the attributes and nature of the Angels, we briefly say:

1- The Holy Prophet (blessing and peace of Allah be upon him) has said: "Angels were created from light and the Jinn form a flame of fire." Reported by Imam Muslim.

2- The Angels were created before the creation of humankind.

3- They were created to serve Allah without ceasing, to obey His orders and they are proud to do so.

4- The Angels can appear in the physical form of a human being.

5- They live in the heavens and descend by the command of Allah.

6- The Angels are powerful creatures and can descend or ascend between the heavens and earth.

7- The Angels do not marry nor propagate. Thus it is wrong to attribute sex to them.

8- They are winged creatures.

The duties and the categories of the Angels.

1- Gibril (Gabriel)

He is the bearer and bringer of the Divine Revelation to Messengers and Prophets.

2- Mikal (Michael)

He is in charge of rain falling.

3- Israfil.

It is reported that Israfil is the Owner of the Trumpet.

4- 'Azrail.

He is mentioned in al-Qur'an al-Karim in name of "The Angel of Death". He is in charge of taking the souls of people whose death is due. 'Azrail is the head of the angels of death.

5- Some Angels are also in charge of bearing al-'Arsh (the Throne of Allah, the Al-mighty).

6- Other Angels surround al-'Arsh of Allah.

7- The Angels of Mercy and Paradise.

8- The Angels of punishment and Hell-Fire.

9- Other Angels are in charge of recording and keeping deeds of mankind.

10- And other Angels are assigned to blow the breath of life into human beings during the fetal stage.

11- There are other Angels who are assigned as guardians of people.

12- The Angels of Death.

13- Others support and pray for believers in times of Jihad.

14- The Angels those who bring glad tidings to good people experiencing the agonies of death.

15- The Angels those who warn bad people on their death bed.

16- The Angels those who drive the dead and witness for / against them on the Day of Resurrection.

17- And other Angels lead disbelievers and sinners to the Hell-Fire.

18- The Angels those who are assigned to greet and welcome those who enter Paradise.

19- Other Angels witness the Fajr (dawn) Salâh (prayer).

20- The Angels those who witness the 'Asr (Middle) Salâh.

We turn now to benefits we derive from believing in those heavenly creatures:

1- Recognizing Allah's glory, greatness and mercy in believers.

2- Helping believers to attain the rank of the Angels.

3- Infusing them with better feeling of tranquility and peacefulness.

The Jinn

The Jinn, like the Angels and Men, are rational creatures and responsible for their deeds.

Allah does not only mention the Jinn on Forty occasions in al-Qur'an al-Karim, but also He has devoted a Special Sura after their name.

Characteristics and essence of the Jinn.

1- The Jinn were created from a flame of fire.

2- They were created before the creation of mankind.

3- The Jinn marry, propagate and have children.

4- They can see us but we can not see them.

5- The jinn are responsible for their deeds.

6- They are divided into: believers and disbelievers. Jann is the father of the Jinns. But Iblis is the head of those who disbelieve.

7- They are skilled workers.

8- The Jinn were used to eavesdropping information from the Angels in Heavens. But, by the advent of Islam, they were prevented and faced by stern guards and flaming fires.

9- The Jinn eat bones, dung and coal.

10-They can appear to mankind in many shapes.

11- The Jinn have no authority over those who believe in Allah.
The Devil and his soldiers have power over those who put themselves in the wrong.

12- The Jinn do not know the Unseen.

Finally, we reassure that 'if we can not see the Angels (and Jinn) with our naked eyes, it does not necessarily deny

their actual existence. There are many things in the world that are invisible to the eyes or inaccessible to the senses, and yet we do believe in their existence.

The Belief in Allah's Prophets and Messengers

Their Characteristics

Prophets and Messengers are human beings chosen by Allah, *Subhanahu Wata'ala*, Who has granted them the honour of conveying His Messages to mankind.

Prophets and Messengers are like other human beings as they beget and are begotted, die, fall in but not a repulsive disease; they eat and drink and go out in market places.

They are men, but men of a highly moral, spiritual and intellectual standard that qualifies them to be standard-bearers of His Mission to mankind.

To procure their goals, Allah supports them with miracles and clear sings.

Allah has trained all Prophets and Messengers under His Eye. Circumstances changed, but the Prophet of Allah did not. Like all the ways and the laws of Allah, Prophets of Allah are Unchangeable.

There are other attributes that are part and parcel of a Messenger's character.

1- **Acumen**. This means that a Messenger understands clearly and memorises quickly, and conveys the message exactly and minutely.

2- **Infallibility and inviolability, keeping back form sin**. It is also impossible that a Messenger may miscommunicate the Divine Message.

But, some mistake may happen with regards to religious teaching when a Messenger exercises his own independent

thinking. Allah does not endorse such mistakes; in fact, He corrects them and shows the right path.

A Messenger as a human creature may make mistakes regarding worldly matters.

3- **Truth.** A Messenger is very honest. Thus, he tells nothing saving the truth about every thing,

4- **Male not female.**

Technical Terms

A Nabi (Prophet) is one who has received direct *Wahi* (inspiration) by means of an angel, or by the inspiration of the heart, or has seen things of Allah in a true or right dream.

A Rasul (Messenger) is one who has received a Book through the Angel Gibril; one whom a special mission has been interested and an organized community for which he institutes laws.

Thus we say that Every Messenger is a Prophet and not every Prophet is a Messenger.

Need for Prophets and Messengers?

Human beings are in need of Allah's Prophets and Messengers for the following:

1- Guiding the human beings to distinguish between the Right and Wrong and to recognize the main principles of *Deen*.

2- Trying which of human beings is best in deeds as well as proving that they have no plea against Allah on the Day of Judgment.

3- Forming morals, virtues and values that can help people have a set of common principles as an organized community.

4- The human beings' need of some human perfect model pattern that they can copy and imitate.

5- Science can not give us a convincing explanation for the Unseen. And only the Divine Guidance can satisfy this side of knowledge.

Truthfulness?

Here are some points by which we can recognize the Trueness of a Messenger:

1- The essence of a Message,

2- His character, behaviour and conduct.

3- The Miracles he has been given.

4- Mentioning of this Messenger in the earlier Divine Books.

Functions of a Messenger.

1- To proclaim the Divine Message, as a whole and in detail.

2- Clarifying and shedding light upon the meaning and goals of the Divine Book, which he has received.

3- A Messenger should guide his community to the Good and warn them against the Evil.
4- Educating the people to live up to the Divine Guidance he has received. Preparing the successive leading generation.
5- Leading his community and managing their worldly and religious affairs.
6- A Messenger has to be a witness against / for his community on the Day of Judgement.

Their Numbers And Names.

There were one hundred and twenty four thousand Prophets; the Messengers form among them were only three hundred and fifteen.

Only five of these Messengers are entitled *Ulu al-'Azm*, i.e. the possessors of constancy, namely, Noah, Abraham, Moses, Jesus and Muhammad (Blessing and peace of Allah be upon all of them).

We are to believe Minutely in twenty-five Prophets and Messengers whom are named in al-Qur'an al-Karim.

Many Prophets And Messengers, One Message !!

All Prophets and Messengers were sent to proclaim the Creed of *Tawhîd* and the importance of following Allah's Behests, in word and deed.

The Divine Message - al-Islam – revealed to Prophet Muhammad is the seal and Last of all Godly Messages to mankind.

It, therefore, came with a general law suitable to all times, and places and for the whole community.

Al-Islam recognizes the needs and interests of all people, of all individuals as well as all groups.

Al-Islam is applicable to the needs of every age and society.

Faith in the Divine Books

Belief in the Books of Allah is one of the Six Articles of the Islamic Creed, without which one is not considered as a member in the fold of believers.

We re-assure that these Messengers can not accomplish their tasks without the help of the Divine Guidance-presented in His Books.

As for the Divine Books which we are to believe in, we mention them as follows:

1- **The Books of Ibrahim**: These books are extinct.

2- **The Torah of Moses, the *Zaboor* (Psalms) of David and the *Injil* (Gospel) of Jesus** exist with the Jews and the Christians, but al-Qur'an al-Karim states that people have changed and added to them, and Allah's words have been mixed up with the texts of their own making. The Jews and Christians themselves admit that they do not possess their original texts. On studying these books we find many passages which can not be from Allah.

3- **al-Qur'an al-Karim**:

al-Qur'an al-Karim is the Last of the Divine Books. It is the everlasting Miracle of Al-Islam: the only Godly Book which is still guarded from corruption.

Allah, in al-Qur'an al-Karim, challenges the men and the Jinn to produce Just Ten Suras (Chapters) or at least ONE like this HOLY GUARDED BOOK.

al-Qur'an al-Karim is a comprehensive code of life. There are some very relevant differences between it and the previous Books. These differences may briefly be stated as follows:

1- The original texts of most of the former Divine Books were lost altogether, and only their translations exist today. al-Qur'an al-Karim exists exactly as it was revealed.

2- In the former Divine Books man mixed words with Allah's, but in al-Qur'an al-Karim we find only the Words of Allah.

3- As for the revelation of al-Qur'an al-Karim, the evidence that it was revealed to Muhammad is so voluminous, so convincing, so strong and so compelling that even the fiercest critics of Al-Islam can not cast doubt on it. But, the previous Books have no authentic historical evidence that they really belong to the same prophet to whom it is attributed.

4- The former Divine Books were sent down in languages which died long ago. The language of al-Qur'an al-Karim is a living language: millions of people speak. It is being taught in nearly every university of the world.

5- The previous Books were particularly meant for a particular people in a particular place to be acted at a certain period. al-Qur'an al-Karim is addressed to the entire humanity transcending all barriers and limitations of race, place and time.

6- On account of man's interpolations, many things have been inserted in those Books which are against reality. al-Qur'an is free of all such rubbish. It contains nothing against reason.

Thus we say that faith in the earlier Divine Books should be limited to the confirmation that they were all from Allah, were true and were sent down.

Shillidy, D.D, in "The Lord Jesus in the Qur'an" says" 'The Qur'an IS MORE REVERNED THAN ANY OTHER SACRED BOOK'.

Faith In al -Akhira (Hereafter)

Introduction and Essentials.

Belief in life after death is an article of the Islamic Creed.

The Holy Prophet has directed Muslims not only to believe in the Last Day but also in its essential ingredients and incidents preceding it. Among these are the following:

1- Life of *Barzakh*, i.e. the intervening stage between death and resurrection, be good or bad.

2- Everything in this world will come to an end on an appointed day.

3- Restoring the dead to life to be presented before Him Who will sit in judgement on that day.

4- Allah will make the final judgement of the entire records of doings, good or bad, of everyone, man or woman, human or Jinn.

5- Passing along *al-Sirat*, the Bridge which is over the infernal regions.

6- *Al-Howd* (The Basin) which Allah, *Subhanahu Wata'ala*, has honored the Prophet Muhammad (blessing and peace of Allah be upon him) to provide his nation drink.

7- The *Mizan* (Scale) is a fact.

8- The *Shafa'ah* (intercession and compensation) of Chief of the Messengers, i.e. Muhammad, is a fact. This will be only by the permission of Allah, *Subhanahu Wata'ala*.

This will be for sinners, especially for those who have committed great sins. *Shafa'ah* is also granted to prophets, martyrs, Angels and good Muslims.

9- Leading the successful to Paradise and driving the losers to Hell.

10- All believers, the inhabitants of Paradise, will see Allah.

Why to Believe in life after Death?

Here are very convincing reasons:

Firstly, all the Prophets and Messengers have called upon their people to believe in.

Secondly, whenever a human society is built on the basis of this belief, it has been the most ideal and peaceful society, free of social and moral evils.

Thirdly, rational faculties of man endorse the need for this belief.

Fourthly, Allah's Attributes of Justice and Mercy have no meaning if there is no Life After Death.

Signs and Indications.

The Lesser Sings are so many and here are some of them:

1- The decay of faith among people.

2- The advancing of the meanest people to eminent dignity.

3- A maid-servant shall become the mother of her mistress or master.

4- The fare-footed and tattered needy shepherds compete one another in erecting high buildings.

5- Spreading of adultery, fornication and wining.

6- Tumult, seditions and homocide.

7- Great distress in the world.

8- The paucity of males and the abundance of females.

9- Distributing huge wealth without counting.

10- The conquest of Constantinople.

11- The appearance of a man of the descendants of *Qahtaan*, who shall drive men before him with his staff.

12- War with the Jews.

13- The discovering of a vast heap of gold and silver by the retreating of the Euphrates.

The Greater signs are as follows:

1- The sun's rising in the west.

2- The appearance of *Dabbat-Tul-Ard* 'Beast of the earth'.

3- The coming of al-*Dajjal* (Anti-Christ).

4- The appearance of 'Gog and Magog'.

5- The descent of Jesus on earth.

6- A smoke which will spread over the whole earth.

7- A land-sliding in three places: one in the West, another one in the East and a third in the Arabian Peninsula.

8- The breaking out of fire in the province of Yemen.

9- The coming of *al-Mahdi* "The Directed One".

10- A wind which shall sweep away the souls of all who have but a grain of faith in their hearts.

Belief In al-Qadar (Divine Destiny)

First of all, we are to assure that faith in al-Qadar is the sixth article of the Islamic Creed.

The Holy Prophet (Blessing and peace of Allah be upon him) has said: "*Îman* (faith) is to believe in Allah, His Angels, His Books, His Messengers and the Last Day, and To Believe In the Divine Destiny, be it good or bad."

We are requested to have faith in the following points concerning al *Qadar,*

1- Allah, *Subhanahu Wata'ala*, had known everything that ever existed in the past, that is existing now, and that which will exist in the future, before He created the heavens and earth.

2- This divine Knowledge is registered in a guarded Tablet.

3- A Muslim believes that nothing can exist except by the Will of Allah.

4- He is the Only Creator of the whole creation.

5- Both good and evil are destined for mankind.

6- People's actions are created by Allah but earned by themselves.

7- Ability to do something is of two kinds:

(a) *Tawfiq*: Grace from Allah which enables a person to carry out a command or to abstain from something forbidden. It is always connected with a specific action and does not exist before the action.

(b) Ability due to health, variety of means, access to them, and the use of body organs. This type of ability precedes a specific action.

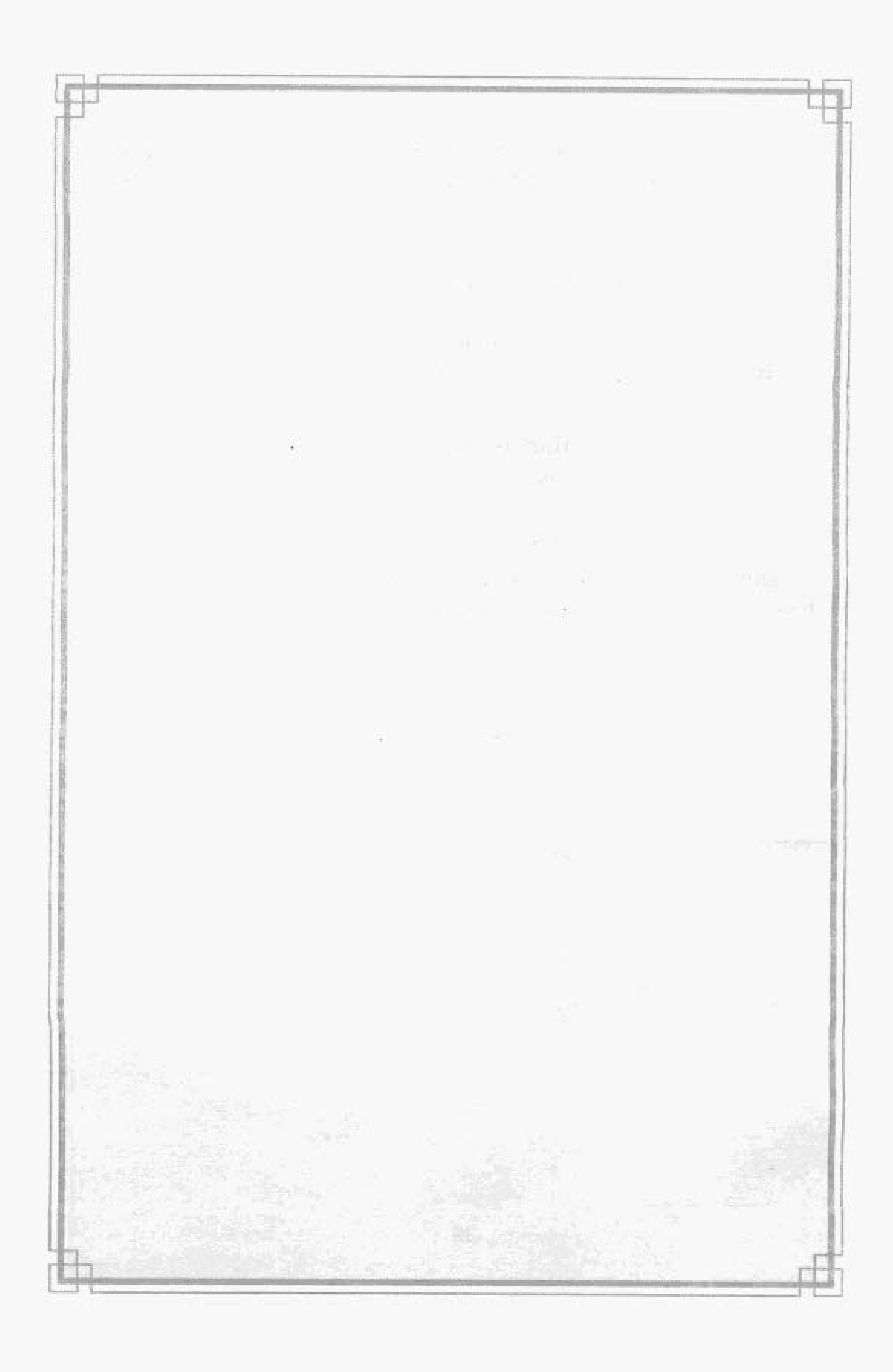
8- Allah has decided to create man as a free agent and He knows before creating every man how he is going to use

his free will; what, for instance, his reaction would be when a Prophet clarifies Allah's Message to him. This foreknowledge and its registering in a Book is called *Qadar*,

9- Allah has created people to worship Him and to obey Him. He has endowed people with ability and will to carry out what He enjoined them to do in order that they may obtain His reward, but those who disobey Him will suffer His punishment.

10- The Volition of Man is dependant on Allah's Will. But there are certain forms of fate in which man's will has absolutely no role (i.e. misfortunes of life, poverty, sickness, time of death)

Divine Destiny is a godly light that which unveils, not a heavenly force that which compels one to do.



The Pillars of Islam Series 2

كتــاب الصــلاة

تأليف

ياسين إبراهيم الشيخ

A Handbook of Salãh "Islamic Prayers"

By

Yaseen Ibrahim Al-Sheikh.

Revised Fourth Edition

2006 – 1427

بسم الله الرحمن الرحيم

Dedication

To

Those who Fight in the Cause of Allah!

I do dedicate this humble work.

Yaseen

Acknowledgements

I am greatly indebted to Al-sheikh Abdul Hameed Al-Ahdab, who always helped and guided me in bringing this humble work to its final form, in spirit as well as in content. I have benefited by the comments and observations of Brother Abdus-Satar Ibrahim Al-Sheikh.

I record my gratitude to Brother Ahmad Al-Qaishi and the Staff of "Dar Al-Aqsa" in Lahore, who helped me in sending the manuscript to be revised in Pakistan. My thanks are also due to "The Qur'an Sciences Establishment" for inviting and urging me to start writing. I would also like to thank Mr. H. Abdullah Abdulhameed for his kind help in revising this edition and giving sound advice.

My Thanks and appreciation go to Br. 'Abdul Halim Lee - an American Muslim - for his true interest in this revised edition.

Last but not least, I am grateful to my wife who has been paving the way for me to put words into actions in the Islamic and Educational Fields.

Yaseen Ibrahim Al-Sheikh.

In The Name Of Allah,

The Most Gracious,

The Most Merciful

PREFACE

Praise be to Allah, Lord of the worlds; and blessings and peace be upon the Messenger of Allah, his family and Allah's righteous servants.

The aim of "The Pillars of Islam Series" is to galvanize[1] the spiritual consciousness of the people to recognize the Arkan (Pillars) of Islam on the basis of our pure spring (The Holy Qur'an), its clear river (The Sunnah[2] of the Holy Prophet) and the practices of the companions of the Holy Prophet whose lives were practical demonstrations of the basic tenets and beliefs of Islam.

This book is not merely a call to pray but to establish Salāh "Islamic Prayer" just as taught to Prophet Muhammad (Peace be upon him) by Jibreel. It is to know that establishing salāh is not the mere utterance of words or a repetition of certain phrases. Salāh is the soul of religion. It is a marvellous comprehensive institution. Among the Arkan of Islam, Salāh is the second, the first being Iman (faith).

In this First Booklet of our series, Salāh "Islamic Prayer" the most solemn phenomenon and manifestation of Islam will be discussed to shed light on its various aspects, to clarify how to perform it properly and how to transform it into an effective spiritual discipline. Our aim is to understand and know its importance, place and purpose. 'It

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[1] Meaning excite.

[2] i.e. sayings, deeds and sanctions.

is the attire[1], the raiment that has been designed and tailored exclusively for man'.[2]

Salāh in Islam is the "life blood", the teachings of the religion. It brings comfort to the soul and body. It is the delight, joy and coolness of our eyes.

Side by side all forms of 'Ibadah (worship), the Azan (call for prayer) and Salāh have opened the hearts of non-Muslims to Islam. Islam is the only religion that announces its Fundamentals Five Times a day.

It is the most common religious aspect in the history of religions. The non-praying man is rightly considered to be a soulless man.

The 'conception of worship- in Islam - is related to its Fundamental View that the true foundations of a good life are soundness of belief and thinking, purity of soul and righteousness of action'.[3]

In point of fact, Salāh is the most important form and regulation of the different modes of 'Ibadah, and also its ESSENCE.

Our Prophet Muhammad (May blessings and peace of Allah be upon him) said: "The Head of Command is Islam, its Central Pillar is prayer, and the top of its hump is Jihad in the way of Allah."

Transliteration has been used on a large scale to spell Islamic Terms such as Salāh, Azan, Wudu, 'Id, Fard and Sunnah with explanatory notes.

﴿Our Lord! in Thee[4] we put our trust, and unto Thee we turn repentant, and unto Thee is the Journeying﴾

(The Holy Qur'an, Sura 60 : Verse 4)

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[1] Meaning dress.

[2] Abul Hasan Nadawi, The Four Pillars of Islam, P. 12.

[3] Mustafa Al-Zarqa, Worship in Islam, P. 4

[4] Meaning you.

O Allah! Bless my work with your acceptance.

O Allah! Guard my heart and eyes and tongue.

In conclusion, I hope that this guide-book will help non-Arab Muslims who speak English understand and perform Salāh according to the Prophetic Hadith[1] "Offer Salāh as you have seen me offering it".[2]

May Allah's blessings and peace be upon Muhammad and his family and companions.
Ras Al-Khaimah, Rajab 1413, A.H.
January 1993, A.C.

Yaseen Ibrahim Al-Sheikh.

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[1] According to 'AN-NAWAI'S Forty Hadith, The Word Hadith is a collective Noun.
[2] Bukhari.

Salãh in the Holy Qur'an and the Sunnah

Allah, the Almighty, has immortalized the remembrance of Salãh in more than ninety verses in the everlasting miracle of Islam, the Holy Qur'an.

The Holy Qur'an points to the place, importance, reward, dignity and practice of Salãh. It also assures that Salãh is the essential boundary between people and disbelief after testifying that there is no god but Allah and Muhammad is His Messenger.

Salãh is the distinctive mark of a believer. It is the first practical manifestation of Iman (faith) and the central pillar of the building of Islam. It is the unavoidable obligation and means to salvation in the Hereafter.

Allah says in His Holy Book:

﴾When you have finished the prayer, remember Allah, standing, sitting down or lying down on your sides. And when you become secure, set up the regular prayer. The prayer is enjoined on the believers at stated times.﴿

(Sura 4 : Verse 103)

﴾And establish the Prayer: For the prayer restrains from shameful and unjust deeds.﴿ (29 : 45)

﴾He is successful who grows and remembers the name of his Lord, so pray.﴿ (87:14-15.)

﴾Successful indeed are the believers who are humble in their prayers.. And the believers who pay heed to their prayers. These are the heirs who will inherit Paradise. There will they abide.﴿ (23:1-2, 9-11.)

﴾Enjoin prayers on your people and be constant therein.﴿ (20: 132.)

﴾Seek help in patience and prayer﴿ (2 : 45)

﴾And establish regular prayers at the two ends of the day and at the approach of the night. For those things that are good remove those that are evil.﴿ (11:114.)

﴾O my Lord! Make me one who establish regular prayers, and some of my offspring (also); our Lord and accept the prayer.﴿ (14:40.)

﴾Now there has succeeded them a later generation who have ruined prayers and have followed lusts. But they will meet destruction.﴿ (19 :59.)

﴾So woe to the worshippers, who are neglectful of their Prayers.﴿ (107:4-5)

﴾Every soul is a pledge for its own deeds; save those who will stand on the right hand. In gardens they will ask one another concerning the guilty: What has brought you to this burning? They will answer: we were not of those who prayed.﴿ (74:38-43.)

'Salāh is enjoined upon every one.... No man or woman who has attained the age of majority[1] is exempted[2] from it... even on the battlefield'[3] or on a journey.

The Holy Qur'an says:

﴾When you (O Apostle) are with them, and stand to lead them in prayer, let one party of them stand up (in prayer) with you. Taking their arms with them: when they finish their prostration, let them take their position in the rear.﴿ (4:102)

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[1] Meaning Puberty. See P.18.

[2] Meaning Free.

[3] Abul Hasan Nadawi, The Pillars of Islam, P. 18.

﴾When you travel through the earth there is no blame on you if you shorten your prayers, for fear the unbelievers may attack you: For the unbelievers are unto you open enemies.﴿ (4:101)

Connectedly, the Sunnah of the Holy Prophet (peace be upon him) follows the tracks of the Glorious Qur'an to clarify its (the Qur'an) big causes but in details, to found the solidity of attitudes and to build up the Muslim Personality.

The Holy Prophet (May blessings and peace be upon him) regards the Salāh as the coolness, joy and delight of his eyes as well as the crucial criterion of sound Iman (Faith).

Salāh is the ascension of believers, the consolation of those who gloriy Allah and the guidance of righteous servants.

The Messenger of Allah (peace be upon him) said: "Islam has been built on five pillars: Testifying that there is no god but Allah and Muhammad is the Messenger of Allah, performing prayer, paying Zakah, performing the pilgrimage to the House[1] and fasting in Ramadan".[2]

Jabir Bin 'Abdullah (may Allah be pleased with them both) reports that the Messenger of Allah (Blessings and peace of Allah be upon him) said: "Between a person and disbelief is discarding Prayer."[3]

'Abdullah Bin 'Amr Bin AL'As (may Allah be pleased with him) reported that the Prophet (Blessings and peace of Allah be upon him), one day mentioned the prayer and said: "Whoever guards and observes his prayers, they will be a light and a proof and a saviour for him on the Day of Resurrection. Whoever does not guard and observe them, they will not be a light or a proof or a saviour for him. On the Day of

[1] The Ka'ba, The House of Allah at Makka.

[2] An-Nawawi's Forty Hadith by Ezzeddin Ibrahim and Denys, p. 35.

[3] Reported by Imam Muslim.

Resurrection; he will be with Qaroon, Fir'aun, Haman and Ubay ibn Khalaf."[1]

On the authority of Uthman Bin 'Affan (may Allah be pleased with him) who said: I heard Allah's Messenger (Blessings and peace of Allah be upon him) say: "When, on the approach of the time of an obligatory prayer, a Muslim makes his Wudu (ablution) nicely and then goes into Ruku' (bows) and offers prayer with humbleness and fearfulness it serves as an expiation for his previous sins, so long as he avoids committing any major sins; and this privilege is for all times to come."[2]

It is recorded in the sound Hadith: "coolness of my eyes lies in the salāh".

'Salāh is to the believer what water is to the fish'.[3] It is the unceasing shower which cleanses up our bodies, hearts and spirits from dirt, defects and all unjust deeds. This is why Allah has prescribed it in the heavens at the Night of Ascension and Directly to the Holy Prophet Not by Gabriel (Peace be upon them).

The Holy Prophet (peace be upon him) confirms these ideas by his sayings and actions according to the following sound Hadith:

"See you: If there is a river by a house of one of you and he washes himself five times a day, can anything of his dirt remain? They said: That does not leave anything of his dirt. He said: That's similar to the Five Prayers by which Allah annuls[4] sins".[5]

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[1] Reported by Imam Ahmad

[2] Reported by Imam Muslim.

[3] Abul Hasan Nadwi, The Four Pillars of Islam, P. 21.

[4] Meaning Cancel.

[5] Bukhari and Muslim. The word 'Sins' means Minor Sins.

BENEFITS AND ADVANTAGES OF SALĀH

'It should be borne in mind that God[1] does not need men's prayer, because He is free from all needs'.[2] We need worship of Allah and seeking His aid to accomplish our obligations and duties.

Although it is not easy to define and impart the fruits of Salāh, M.M. Ahsan has mentioned in his book 'Worship in Islam' the following great benefits:

'It keeps us on the right path. It reminds us that we are servants of Allah. It saves us from disobedience and from all evil things. It makes us God-fearing, aware of Allah our creator, ashamed and afraid to disobey Him. It helps us to build a good character, to develop a sound and steady personality and to lead a disciplined and well-ordered life. It makes us responsible people, able to conduct our lives properly. It makes us clean and healthy... indeed, it makes us very happy to have been guided to Islam.'[3]

'Feelings of love and fear of Allah and humility and submission are generated in a man's heart by worship.[4] He becomes resigned to the Divine Will and attains freedom from the hold of the animal appetites that are the root of all evil... and the chief source of corruption and injustice".[5]

'The real secret of the amazing power of Salāh to safeguard and protect faith, to promote God-consciousness and to keep one steadily within the fold[6] of Islam and in the community of believers is known only to Allah'[7]

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[1] God means Ilah not Allah; so it's better to use the word Allah, according to Marmaduke Pick-Thall's opinion.

[2] Hammudah Abdalati, Islam in Focus, P. 55.

[3] M.M. Ahsan, 'Ibadah (Worship in Islam), PP. 32-33.

[4] Salāh is the most important act of worship.

[5] Abul Hasan Nadawi, The Four Pillars of Islam P. 79.

[6] Meaning body of religious believers.

[7] See An-Nadawi P. 19.

Ustaz[1] Muhyiddin Misto, in his matchless book as-Salāh, has gathered the following ten advantages of Salāh:[2]

1 - GLORIFICATION AND HONOR.

Salāh is man's glorification and submission to his creator. In offering Salāh, Muslims present their submission and humility to Allah in words as well as in actions.

Muslims, through the worship of Allah, preserve their humanity and nobleness. They worship Allah pleasantly, joyfully and lovingly. Thus, they liberate themselves from humiliation.

The Holy Qur'an reads:

﴾But honour belongs to Allah and His Apostle and to the believers.﴿ (63-8)

2- SPIRITUALIZATION AND PURIFICATION.

Salāh is the remarkable act of elevating our character because "Human Personality is many-sided. It consists of the body, the mind and the heart. All the fundamental aspects of human existence are represented in Salāh.[3]

Islam calls people to keep to the happy medium line, to refine their souls by worship, to care for their bodies and to enlighten their mind by deep thinking. This call aims to distinguish man from animal and to assist him to attain the rank of angels.

Cease offering Salāh means to live spiritless and aimless. The non-praying man is rightly considered to be a soulless man.

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[1] The Arabic word for scholar-teacher.
[2] Free Translation, PP. 29-36.
[3] Abul Hasan Nadawi, The Four Pillars of Islam, P. 23.

3 - CULTIVATION AND REFINEMENT

Offering Salāh truly, faithfully and humbly gives us the shield which protects our character from all shameful and unjust deeds, enormities[1] and lewdness.

For sure, Manners make the Man; so the Salāh is his life blood. Salāh directs us on the right path in this life.

The Holy Qur'an reads:

﴿Prayer restrains from shameful and unjust deeds.﴾

(29 - 45).

The Sacred Prophet says: "Salāh is light"[2]

Salāh is the unequalled action of moralization. It beautifies us with good manners, sound behaviour and high human morals such as patience, bearing calamities,[3] as well as mercy and spending in the cause of Allah.

The Holy Qur'an says:

﴿Truly man was created very impatient; fretful when evil touches him; and niggardly[4] when good reaches him; not so those devoted to prayer; those who remain steadfast to their prayer.﴾ (70: 19-23)

4 - ATONE MENT[5] FOR SINS AND FAULTS

To err is human, to forgive divine. All people have faults but the best of them are those who repent.

The five daily prayers atone small faults, unjust deeds and minor sins if a Muslim avoids major ones and renews his

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[1] Meaning great wickedness

[2] Muslim.

[3] Meaning great disaster and misfortune.

[4] Giving unwillingly and miseraly.

[5] Meaning giving satisfaction and making repayment for wrong-doing as to pray and seek forgiveness.

daily repentence, carrying true resolution in his mind. Allah the Almighty says:

﴾For those things that are good remove those that are evil.﴿ (1W114)

5- OBSERVANCE OF PRECISION AND REGULATION

Salāh teaches us how to utilize time which is dearest in our life. It trains Muslims how to perform duties and obligations at their fixed times in orderly fashion. It prevents forgetfulness, inattention and wandering of thoughts.

This is why Muslims have a duty to undertake heavy responsibilities and take care of society. It represents order and exactness.

6 - MENTAL AND PHYSICAL SPORT

Salāh is the ideal way of straightening and correcting the human being mentally and physically, in spirit as well as in body.

Its physical movements and mental aspects aim to build up and to enliven our bodies, minds and hearts.

We stand before Allah, reciting Qur'an, bowing low, kneeling, prostrating and supplicating Him. We thank, praise and magnify Him. Salāh is profitless unless it becomes a triple representation of Body and Mind and Heart. It is the Islamic sport of mental and physical well-being.

7 - EQUALITY AND COOPERATION

Cooperation is the first matchless picture of Salāh.

Allah says in the Holy Qur'an:

﴾Help you one another in righteousness and piety, but help you not one another in sin and rancour.[1]﴿ (5 – 2)

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[1] Meaning deep feeling of bitterness

This is very clear when Muslims ask after one another at Masjed (mosque) if anyone is absent or sick.

Equality is the second great aspect when we see Muslims in their orderly rows, poor and rich, black and white and even rulers and subjects.

8 - RENEWAL OF ALLAH'S REMEMBRANCE.[1]

Remembrance of Allah cultivates hearts, dismisses inattention and renews covenant with Allah. Salāh is remembrance from the beginning to the end. The Holy Qur'an says:

﴾Then do you remember Me; I will remember you﴿ (2 : 152)

True remembrance is generally practised by the tongue, the heart, the mind and observance of Allah, and all these are involved in the acts of Salāh.

Allah The Almighty states:

﴾And when prayer is finished, then may you disperse through the land and seek the bounty of Allah.﴿ (62 : 10)

9 - DISTINCTION OF MUSLIM PERSONALITY

Salāh is the perpetual positive aspect that shows the distinguished Muslim personality in all societies. It is the manifestation of the Islamic Dogma, which helps all Muslims to recognize one another and to confirm their everlasting bond of Love in the cause of Allah, and Allah Alone.

10 - SOLIDIFICATION OF CREED

Salāh animates our Iman (Faith) and makes it helpful, useful and constructive in the practical course of life. It is the rope, strong and unbreakable, which is stretched between man and his Lord and Creator'.[2]

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[1] Zikr in Arabic. The Word 'Zikr' has acquired a large number of associations in our religious literature (praise, remember, celebrate,...) Abdullah Yusuf Ali.

[2] Abul Hasan Nadawi, The Four Pillars of Islam, P. 21.

Salāh increases Iman and leads people to Ihsan,[1] which our Prophet Muhammad (Peace be upon him) has defined in the sound Hadith:

"It is to worship Allah as if you are seeing Him, for though you do not see Him, yet He sees you".[2]

This is why we verify that the Salāh is the foremost means which soldifies our belief.

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[1] Meaning charity and righteousness.
[2] Reported by Imam Muslim.

THE LIFE OF SALÃH[1]

The basis of Salāh lies in the establishment of humility on the first hand, and in the physical movements controlled and guided by the prescribed procedures on the other.

Salāh is the vital link between Creator and Creature. So it is not good for the worshipper to wander in his thoughts while he stands in the presence of Allah.

Performing Salāh requires that we pay close attention to what we are doing in all acts of Salāh.

This leads us to acquire humility and submission.

Allah, The Almighty, says in the Holy Qur'an:

﴾The believers must (Eventually) win through, those who humble themselves in their prayers.﴿ (23 : 1-2)

﴾Establish regular Prayer, and be not among those who join gods with Allah,﴿ (30 : 31)

From the linguistic point of view, there is a big difference between 'Establish prayer' - in the Quranic Term and the word 'pray'. This is why the Holy Qur'an and Sunnah use 'Establish' in order to galvanize our attention to the life of Salāh.

On the basis of the Quranic passages, the Sunnah of the Holy Prophet and his righteous followers' practices, we can say that the following three vital requirements are needed for sound performance of Salāh.

a) To keep clean and pure in heart, body and dress;

b) To observe and apply all acts of Salāh, optional and obligatory;

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[1] The main points have been quoted and translated from as-Salāh Book, Misto, PP. 37-39.

c) To regard and keep the spirit of Salāh by sincerity, presence of mind, humility and tranquility.

Consequently, may be said that Salāh without humility is a body without Soul and a garden without a Fence.

The following proceedings and actions are essential helpful, profitable and productive to accomplish true Salāh:

1- Remove any objects that distract a worshipper's attention away from his prayer, such as drawings and pictures;

2- Reflect upon actions, words and recitations of Salāh;

3- Avoid all causes of absent-mindedness;

4- Refrain from playing with clothes, beard or anything else;

5- Focus eyes on the prostration place;

6- Bear in mind that it may be the worshipper's final Salāh[1] in this worldly life.

The Holy Qur'an reads:

﴿And if any one puts his trust in Allah, sufficient is Allah for him.﴾ (65 : 3)

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[1] Before death.

THE MANDATES OF SALÃH

Offering Salāh is compulsory for every person who is:

1- MUSLIM

The Prophet (Peace be upon him) has said: "I have been ordered to fight against people till they profess that there is no god but Allah and that Muhammad (Peace be upon him) is the Messenger of Allah and till they establish Salāh".[1]

So the Prophet has stated that Salāh is dependent on Shahadah (Declaration of Faith), which is the Fore-condition of all Islamic obligations.

2- SANE[2]

For sure, the Sunnah confirms that a mad man, a man who is asleep and a non-pubescent person are not responsible for any of their doings.

3- PUBESCENT[3]

By attaining the age of puberty[4] one becomes responsible to offer Salāh. But Muslims are required to help their children to establish Salāh from the age of seven.

4- HEALTHY SENSES

The simultaneous loss of hearing and sight (i.e. being blind and deaf by birth) frees one from the obligation of offering salāh, since it is impossible to communicate, to teach him how to pray.

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[1] Bukhari

[2] Meaning healthy in mind.

[3] Meaning arriving at puberty.

[4] It is the maturing of the sexual functions, normally about 14 years for boys and 12 years for girls.

5- FREE FROM MENSES[1] AND LYING IN[2]

Women are not required to observe prayers at all, during the monthly period and the time of childbirth, which lasts a maximum of forty days.

[1] Meaning monthly bleeding from the uterus of women about seven days.
[2] Meaning delivery period about Forty days.

THE VALIDITY CONDITIONS OF SALÃH

The following requirements should be accomplished before you start offering Salāh, and omitting any one of them invalidates prayer.

1- COMMENCEMENT OF THE FIXED TIME

Nowadays, it is very easy to recognize the times of Salāh by Calendars and Muezzins.[1]

The Holy Qur'an reads:

﴿Set up Regular Prayer: For such prayers are enjoined on believers at stated times.﴾ (4 : 103)

Salāh is offered five times a day:

in the early morning after dawn, (Fajr)
in the afternoon after mid-day, (Zuhr)
in the late afternoon before sunset, ('Asr)
and after Sunset (Maghrib)
and at night before going to bed. ('Isha)[2]

'It is also noticeable that a Muslim, by observing these prayers, marks the whole day with a spiritual stamp in the beginning, at the end and throughout. So he combines religion and life'.[3]

Look at this useful drawing[4] and think over its aesthetic dimensions.

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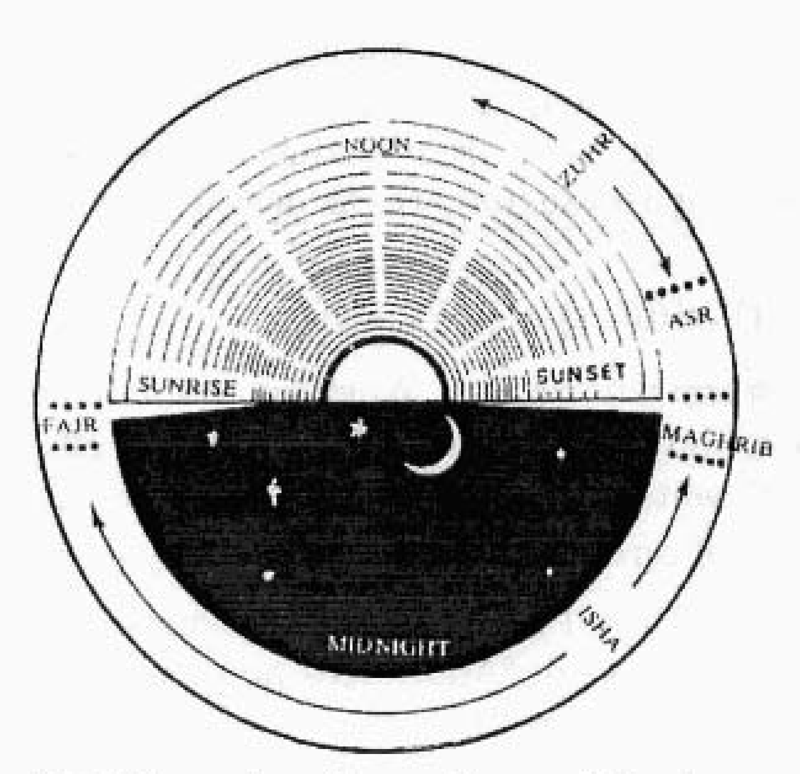
[1] Meaning Men who proclaim the hours of Salāh from the Masjid (Mosque) using loudspeakers.
[2] M.M. Ahsan, 'Ibadah (worship in Islam), P. 29
[3] Hammudah Abdulati, Islam in Focus, P. 59.
[4] Adopted from 'Worship in Islam, M.M. Ahsan, P. 30.



The times of prayer

A Muslim is forbidden to offer either obligatory or supererogatory prayers at:

1 - The time when the sun is rising;
2 - The time when the sun is at its Zenith;[1]
3 - The time when the sun is setting;[2]
4 - And after the two prayers of Fajr and 'Asr.

On the contrary, it is not forbidden to perform Salāh at any time if it is missed due to sleep or forgetfulness or lack of Sunnah of Wudu (ablution).[3]

2- PURIFICATION: WHOLE AND PARTIAL

Purification of the whole body is accomplished by the Ghusl (ceremonial washing) that removes the effects of discharged sperm, by any means,[4] or menses and delivery as well as sexual intercourse.

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[1] Meaning the navel of the sky.
[2] Hammudah Abdalati, Islam in Focus, P. 78
[3] On the basis of Fiqh as-Sunnah, P. 107.
[4] All sexual intercourses, masturbation, wet dreams and thinking or looking at. See P. 37.

Performing wudu (Ablutions as partial purity) is obligatory due to discharging urine, stool, breaking wind and all other fluids that come from sexual organs as well as sleep,[1] and touching the sexual organs or the anus with the inside of the hand.

The Holy Qur'an Reads:

﴾You who believe! When you prepare for prayer, wash your face, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If you are in a state of ceremonial impurity, bathe your whole body.﴿ (5 : 7)

The Holy Prophet (May blessings and peace of Allah be upon him) said, "Allah does not accept (any) Salāh that was not performed while in a state of purity."[2]

3- PURITY OF THE CLOTHES, BODY AND PLACE

Purity from all filth and physical impurities is obligatory. Among these are: urine, stool, vomit, blood[3], wine, dog[4], puss and all other fluids that come from sexual organs, except sperm.[5]

Using water to purify the clothes, body and places from the above-mentioned impurities is sufficient.

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[1] Lying and falling asleep.

[2] Muslim.

[3] Muslims were praying while bleeding. Little spots and drops are forgiven.

[4] It is not allowed to keep dogs except for hunting, herding, and watching. It's (dog) responsible for rabies disease and canine plague. The Holy Prophet has said: "The purification of Utensil belonging to any of you, after it is licked by a dog, lies in washing it seven times, using sand for the first time". Sahih Muslim, Rendition of Siddiqi, P. 167.

[5] Fluid of male animals that fertilizes the ovum of females.

4- COVERING THE LOINS AND PRIVATE PARTS

All Muslims, i.e. males, are required to cover what is between the navel and the knee at Salāh. But women should cover the whole body, except their faces and hands.

Tight (not transparent) clothes are accepted but loose ones are preferable.

MSLIM WOMAN'S Dress in SALĀh

5- FACING THE KA'BAH IN MAKKA

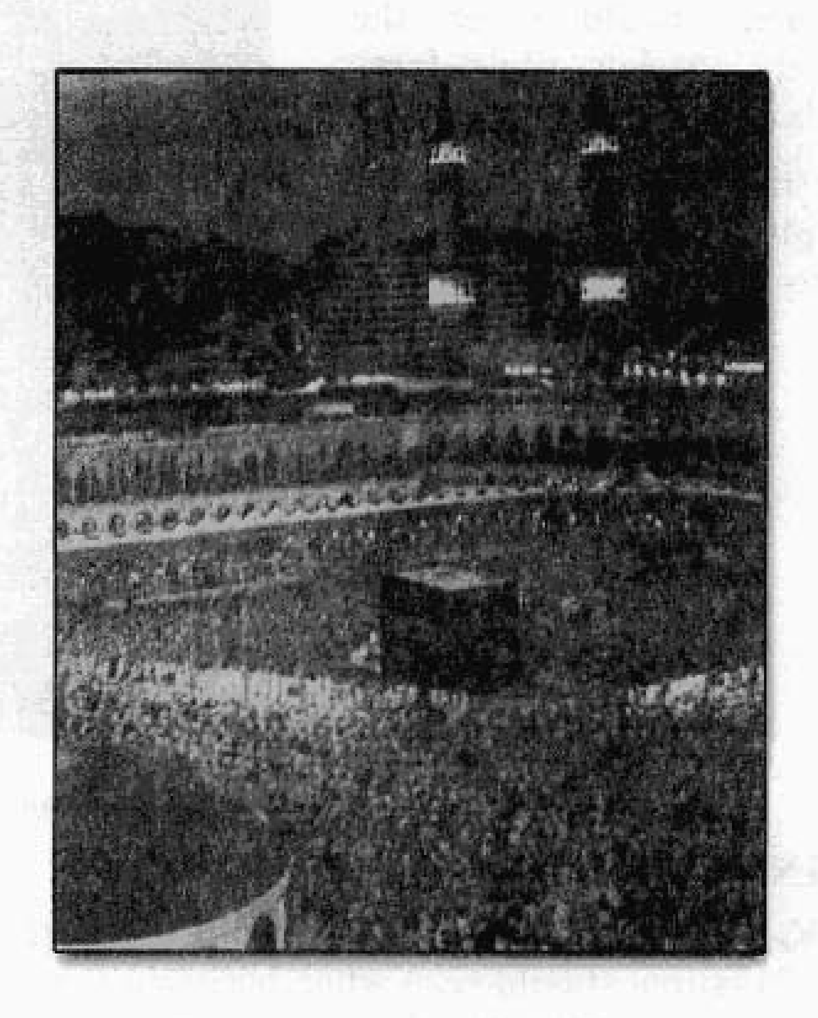
The Ka'bah represents the right direction (Qiblah) to which all Muslims should turn when observing prayers. [You may ask Muslim people to tell you the direction if you travel to another country]. Using a special compass is very easy, sometimes necessary. You are allowed to depend on your own judgement if no other means are available.

Fear, sickness and performing optional prayers exempt you from facing the Qiblah.

By facing the Ka'bah, the Muslims the world over meet in unity and harmony. By facing the Qiblah, believing in one god and establishing Salāh in the same manner and at fixed ways and times all Muslims (Arabs and non-Arabs) are fused into one Ummah (Nation) with one Creed and one goal.

The Holy Qur'an says:

﴿Turn then your face in the direction of the Sacred Mosque.﴾ (2 : 144)



THE KA'BAH IN THE SACRED MOSQUE

SPOTLIGHTS ON PURIFICATION

Bodily cleanliness is the door of the Muslim's spiritual resort, i.e. Salāh, and its single key is spiritual purity. Purification, Taharah in the Islamic Terms, is the Fundamental cornerstone of Iman (Faith) and its cement is cleanliness.

'By enjoining cleanliness of body upon man Islam awakens him to the realization that when impurities on the body of a man produce such unhealthy effects on his physical being and corrode[1] his mental health, how miserable his life would be when his soul is polluted with impurities'[2]:

In the light of these considerations, we're going to analyze and explain our Islamic teachings related to purification as follows:

1- Defecation and Urination;[3]

2- Wudu(Ablutions);

3- Ghusl (Bathing or ceremonial washing);

4- Tayammum (use of pure earth as a substitute for bathing or ablution);[4]

5- Wiping over the socks, bandage and boots.

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[1] Meaning eat away or destroy by disease.

[2] Explanatory Notes on Sahih Muslim, Siddiqi, Vol. 1, P. 147.

[3] Emptying of contents such as urine and stool.

[4] Adopted from Islam in Focus.

DEFECATION AND URINATION

Islam calls people, all people, to a complete change of life: their beliefs and reflections, thoughts and behaviour. It calls us as Muslims to islamize everything in all corners of society according to its clear boundaries and precise guidelines even when we answer the call of nature for easing ourselves.

Here are some conventions and evidence from the Sunnah of our Prophet Muhammad (Peace be upon him) while easing one's self:

1- It is not allowed[1] to carry any thing having Allah's name mentioned in it into the toilet area.

2- Go far out in order not to be seen if there is no W.C.

3- Seek Allah's help before sitting down to ease yourself. The Holy Prophet says: "O Allah, I seek refuge in Thee from wicked and noxious[2] things"[3].

4- Choose a fit place and avoid urination in the holes of pests and little animals if you are out doors.

5- Do not ease in the streets, under the shade and trees and in stagnant[4] water.

The Holy Prophet has said:..... "Two things which provoke cursing.... Easing on the thoroughfares or under the shades where people take shelter and rest."[5] "You should not urinate in standing water."[6]

6 - Do not speak when you answer the call of nature.

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[1] Unless it is put in a folding pocket-case or something like that.
[2] Meaning harmful.
[3] Sahih Muslim, Rendition of Abdul Hamid Siddiqi, P. 205.
[4] Meaning still.
[5] Sahih Muslim, Rendition of Siddiqj, vol. 1, P. 162.
[6] Ibid, P. 167.

7- Do not face the Qiblah if you are out doors.

8- Cleanse yourself with clean water using left hand or, in absence of water, tissue paper or any absorbent material, or both.

The Sacred Prophet said:

"... Yes, he (the Holy Prophet) has forbidden us to face the Qiblah at the time of excretion or urination or to cleanse with the right hand"[1].

9- Wash your hands with soap and water.

10- Come in with left leg and leave with right one.

11- Seek Allah's Forgiveness and praise Him for relieving you of waste and harmful materials and for comforting you.

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[1] Sahih Muslim, P. 160.

WUDU (ABLUTIONS)

EXCELLENCY

Wudu is the requisite condition for the performance of Salāh. It is the clear proof of our devotion to Allah. Hence, Allah pardons all our minor sins. Purifying our bodies leads to purification of our mind of all evil thoughts.

Our Prophet Muhammad (Peace be upon him) has said: "The prayer of none amongst you would be accepted in a state of impurity till he performs ablution."[1]

"If a Muslim performs ablution and does it well and offers prayer, all his sins during the time from one prayer to another would be pardoned by Allah".[2]

ESSENTIALS[3]

Here are the essentials of Wudu:

1- Making the intention of performing Wudu[4].

The Holy prophet said: "Actions are but by intention"[5]

2- Washing the whole face, once;

3- Washing both arms up to the elbows, once;

4- Wiping the whole head or any part; thereof;

5- Washing both feet up to the ankles, once;

6- Following the above-named order.

SUNAN[6] OF WUDU

The following actions are complementary and supererogatory to the Essentials of Ablution:

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[1] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 149

[2] Ibid, P. 150.

[3] See page 22 and read what the Qur'an says on Essentials.

[4] See P. 45, No. 1

[5] Bukhari and Muslim.

[6] Supererogatory acts.

1- Starting with 'in the name of Allah, the Gracious, The Merciful';

2- Washing the hands up to the wrists;

3- Brushing the teeth with Miswak[1] or toothbrush;

4- Rinsing the mouth and cleansing the nostrils with water;

5- Wiping the inner and the outer sides of the ears;

6- Repeating each washing three times and beginning with right-side, when washing arms and feet;

7- Concluding with these good words: There is no god but Allah, and Muhammad is His Messenger. O Allah! Make me of the repentant and make me of the purified.

HOW TO PERFORM WUDU:

"Uthman b. 'Affan called for ablution water[2] (photo 1, page ??) and this is how he performed the ablution. He washed his hands thrice (Photo 2). He then rinsed his mouth (photo 3) and cleaned his nose (photo 4) with water (three times). He then washed his face three times (photo 5), then washed his right arm up to the elbow three times (photo 6), then washed his left arm like that, then wiped his head (photo 7); then washed his right foot up to the ankle three times (photo 9)[3], then washed his left foot like that. Then he said:

He saw the Messenger of Allah (Peace be upon him) perform ablution like this ablution of mine. The Messenger of Allah (May peace be upon him) said: He who performs ablution like this ablution of mine (and then he stands up for prayer and offers two rak'ahs of prayer without allowing his thought to be distracted) all his previous sins are expiated".[4]

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[1] Meaning a special tooth-stick cut from trees growing in Makka and Madina. It kills harmful germs of mouth.

[2] This points to making the intention by heart.

[3] Action shown in Photo 8 is mentioned in another sound Hadith.

[4] Sahih Muslim, Rendition of Siddiqi, Vol. 1, 149.

1- Make the intention by heart and Say "In the Name of Allah, the Gracious, the Merciful"

2- Wash your hands three times

3- Rinse your mouth three times

4- Cleanse your nostrils three times by sniffing in and blowing out water.

5- Wash your face with both hands three times.

6- Wash your arms up to the elbows three times, right arm first.

7- Wipe your head with wet hands

8- Cleanse your nostrils three times by sniffing in and blowing out water.

9- Wash your feet up to the ankle three times, right foot first

10- Say: "I testify that there is no god but Allah, and I testify that Muhammad is His servant and Messenger. O Allah! Make me of the repentant and make me of those who seek purity".

NULLIFIERS OF WUDU:

Wudu becomes null and void by any of the following actions:

1- Discharging urine, excrement, wind, gas, sperm and prostatic fluids.

The Holy Qur'an reads:

﴿O you who believe! Approach not prayers... or one of you comes from offices of nature[1]... and you find not water, then take for yourselves clean sand and earth.﴾ (4 : 43)

The sacred prophet has said:

"If anyone of you has pain in his abdomen[2], but is doubtful whether or not anything has issued from him, he should not leave the mosque unless he hears a sound or perceives a smell".[3]

In another Hadith answering a question on breaking the Ablution, the Holy Prophet (Peace be upon him) said: "By breaking the Wind noiselessly or with noise".[4]

In a third Hadith "He should wash his male organ and perform ablution;[5] answering a question on prostatic fluids that come from sexual organs due to lust.

2- Deep sleep with which one loses awareness of his surrounding, however, if it is only a moderate doze[6] and one is sitting firmly, his wudu is not annulled.

"I[7] heard Anas as saying that the companions of the Messenger of Allah (Peace be upon him) dozed off and then offered Prayer and did not perform ablution".[8]

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[1] Meaning, closet.
[2] Meaning, belly (stomach and bowels).
[3] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 199
[4] Ibid, P. 323
[5] Ibid, P. 176 (Washing the organ is first)
[6] Meaning, half-sleeping state.
[7] i.e. The narrator.
[8] Sahih Muslim, Rendition of Siddiqi Vol. 1, P. 205.

In another Hadith, related by Tirmidhi and Abu Dawud, he said, "Ablution is necessary for one who sleeps in a state of lying down, for when he lies down his joints are relaxed".[1]

3- Touching the sexual organs[2], male or female, with the inside of the hand.

The Holy Prophet (May blessings and peace be upon him) has confirmed in many sound Hadith that Ablution is obligatory for one who touches his sexual organs.[3]

4- Losing one's mind and losing consciousness, by any means[4], break the ablution.

[1] Quoted from Explanatory Notes by Siddiqi, Vol. 1, P. 205
[2] And the anus, discharging of waste material like stool and gas.
[3] According to many Sound Hadith in Fiqh as-Sunnah, Sayyid Sabiq, Vol. 1,P. 53.
[4] Or cause such as: drugs, medicine, madness and so on.

GHUSL (BATHING)

Taking a bath (Ghusl) becomes obligatory and inevitable due to any of the following causes and cases:

1- SEXUAL INTERCOURSE[1]

The Holy Qur'an reads:

﴿If you are in a state of ceremonial impurity, bathe your whole body,﴾ (5 : 7)

The Sacred Prophet (Peace be upon him) said:

"When anyone sits amidst Four Parts (Of the woman) and the circumcised parts[2] touch each other a bath becomes obligatory".[3]

According to Imam Nawawi, there is a consensus of opinion amongst the jurists that sexual intercourse necessitates a bath, whether there is seminal emission or not'.[4]

2- EMISSION OF SPERM BY ANY MEANS

Experiencing spermatism[5] in ways such as wet dreams, masturbation[6], looking at, thinking of the other sex or any other way, makes bathing obligatory. Discharging sperm is the common rule.

The Prophetic Hadith reported that 'A woman asked the Messenger of Allah (Peace be upon him) about a woman who sees in her dream what a man sees in his dream (sexual

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[1] There is no idea of defilement or pollution in relation to sex in Islam. The sexual act is a spiritual act if it is performed according to the command of Allah'. Quoted from Siddiqi's Notes on Hadith Number 556 of Sahih Muslim.

[2] Indicating the sexual organs of male and female.

[3] Sahih Muslim, Rendition of Sidddiqi, Vol. 1, P. 196.

[4] Quoted from Siddiqi's Explanatory Notes on Sahih Muslim, Vol. 1, P. 194.

[5] Meaning, discharging semen by any means except sexual intercourse.

[6] Meaning, discharging sperm by hand.

dream). He (The Holy Prophet) said: if she experiences what a man experiences, she should take a bath.[1]

Recitation of the Holy Qur'an and touching it as well as staying in the mosque are not allowed during a state of impurity.

3- AT THE END OF THE MONTHLY COURSES AND BLEEDING OF DELIVERY PERIOD[2]

Women are not allowed to touch the Holy Qur'an or recite it during the time of their courses and delivery period[3]. Menstruating women are not allowed to pray, fast or stay at the Mosque. They are asked to complete the abandoned Fast, but not the abandoned Salāh[4]. When the bleeding ends bathing should be done.

4- CONSIDER THESE TWO POINTS:

A- When a Muslim dies, bathing the body is obligatory.

B- When any person becomes Muslim, he (she) should take a bath.

HOW TO TAKE A BATH

Making the intention to take a bath and washing the whole body are the only two essentials of bathing. Cleansing sexual organs, performing Wudu (ablution) and beginning with "In the Name of Allah" are supererogatory and complementary actions.

N.B. According to Sahih Muslim, women are not requested to undo their plaited hair.

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[1] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 179.

[2] It lasts about forty days.

[3] According to some well-versed scholars, woman is allowed to touch and recite parts of the Qur'an that are used in books for the sake of learning.

[4] This is to avoid hardship of making up the abandoned Salāh.

TAYAMMUM (RESORT TO PURE EARTH)

'Tayammum is a practice of special significance in Islam... These practices (Wudu and Ghusl) have been enjoined upon us as religious duties in order to prepare ourselves physically and mentally for the performance of the main duty, Salāh.

Allah has directed us to perform Tayammum if water is not available or we are unable to make use of it. This practice is meant to retain the spiritual value of ablution'.[1] It is the permissible substitute for Wudu and Ghusl (taking a bath).

Allah the Almighty says:

﴿But if you are either ill, travelling, have satisfied a want of nature or have had contact with women and find no water then have recourse to clean earth and wipe your faces and hands therewith.﴾ (5 : 6)

The Holy Prophet said: "The (whole of the) earth has been rendered for me and my nation a pure place of Salāh, whenever a person from my nation wants to perform Salāh, he has something with which to purify himself, that is, the earth"[2].

HOW TO PERFORM TAYAMMUM

It is performed as follows:

1- Making the intention of Tayammum;
2- Saying 'In the name of Allah, the Most Gracious, the Most Merciful;
3- Striking hands on pure earth;
4- Shaking them off and wiping the face;
5- Another striking and wiping both arms, right first.

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[1] Quoted from Explanatory Notes of Siddiqi on Sahih Muslim, P. 200.
[2] Reported by Imam Ahmad.

It is permitted to perform Tayammum in any of the following cases:

1- Serious sickness that prevents from using water;

2- Water not being sufficient for Wudu;

3- When water is too cold;

4- Suffering from bad wounds and surgical operations;[1]

5- If one fears for his life, family, wealth and so on.

N.B. Ablution and Tayammum have the same causes of nullification and breaking. In addition, finding water breaks Tayammum.

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[1] You may make Tayammum on the pillow of your bed or on a stone.

WIPING OVER THE SOCKS, BANDAGE AND SHOES

'Islam does not inflict harsh rules in anything. In Wudu or ablution, the concession[1] of wiping over the socks has been granted in order to provide relief to the people.[2]

'With regard to the ablution Islam has offered certain facilities. If socks or stockings are on and have been put on after performing an ablution, it is not necessary to take them off when renewing the ablution. Instead of removing them, the wet hand may be passed over them.[3] The same practice may be resorted to if the boots are on and their soles and uppearances[4] are clean. Similarly, if there is a wound in any of the parts which must be washed in ablution, and if washing that particular part is likely to cause harm, it is permissible to wipe the dressing bandage of the wound with a wet hand'.[5]

EVIDENCE FROM THE SUNNAH:

" .... He (Allah's Messenger) washed his face and hands, and wiped his head and then wiped his socks."[6]

Hummam reported: "Jarir urinated, then performed ablution and wiped over the socks. It was said: Do you like this? He said: yes, I saw that the Messenger of Allah (may peace be upon him) urinated, then performed ablution and then wiped over his shoes."[7]

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[1] Meaning license.
[2] Siddiqi's Notes on Sahih Muslim, Vol. 1, P. 162.
[3] Three days and three nights for travellers, one day and its night in residence.
[4] Meaning upper parts.
[5] Hammudah Abdalati, Islam in Focus, P. 61
[6] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 163.
[7] Ibid, P. 162.

THE KINDS OF SALĀH

The following classification will draw a very clear picture in the new Muslim's mind on al-Salāh 'The Islamic prayers'.

I- FARD (OBLIGATORY):

1- **Personal** obligation: The Five daily prescribed Prayers and the Friday Prayer.

2- **Collective** obligation: The funeral Salāh.

II- SUNNAH (SUPEREROGATORY):

1- **The daily supererogatory** practices (Sunnan - Ratiba) which are firmly established by the conduct of the Holy Prophet (Blessings and peace of Allah be upon him).

They accompany the Five daily prayers.

Obligatory and Sunnan - Ratiba Prayers

The Salāh	Prior Sunnah	Fard (Obligatory)	First two Rak'ahs Aloud/Sil	Subsequent Sunnah
Fajr	Two Rak'ahs	Two Rak'ahs	Aloud	None
Zuhr	Two	Four	Silent	Two
'Asr	-	Four	Silent	None
Maghrib	-	Three	Aloud	Two
'Isha	-	Four	Aloud	Two and three Rak'ahs witr.
Friday	-	Two	Aloud	Two

2- Optional Prayers:

- The Tahajjud (offered in the later part of the night).
- Wudu Prayer
- Duha (forenoon) prayer.
- Salutation of the mosque.

3- Occasional Salãh:

- The two 'Id prayers.
- Tarawih prayers in Ramadan
- Want prayer.
- Solar (Lunar) eclipse prayer.
- Rain prayer.

THE ARTICLES OF SALÃH

'Prayer is the First, the highest, and the most solemn phenomenon and manifestation of religion'[1]. It is the soul of Islam. Hence, it should be observed completely and perfectly, in form as well as in content.

Salãh is not valid unless the following primary principles and indispensable essentials are fulfilled:

1- Making the Intention.

The Sacred Prophet has said: "Actions are but by intention"[2]. You have to intend and determine - by heart - which prayer you are going to offer.

2- **Beginning with Takbir** (Allah-u-Akbar: Allah is the Greatest) is the second essential of Salãh.

3- **Standing position (Qiyam).** We are requested to observe obligatory Salãh in the standing posture unless we are sick or incapacitated.

4- **The reciting Of Al-Fatiha.** Many sound Hadith confirm that the recitation of Al-Fatiha - the opening chapter of Al-Qur'an - in every rak'ah of all prayers is obligatory.

The Messenger of Allah (peace be upon him) said: "A prayer performed by someone who has not recited the ESSENCE of the Qur'an (surah Al-Fatiha) during it is deficient (and he repeated the word three times) incomplete."[3]

This Surah 'brings before the mind of man the sum and substance of the Qur'an. If we reflect over the teachings of the Qur'an, we find that these converge[4] on four points:

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[1] Quoted from Siddiqi's Notes on Sahih Muslim, Vol. 1, P. 206

[2] Bukhari and Muslim.

[3] Muslim. Quoted from Forty Hadith Qudsi, Ezzeddin Ibrahim and Deney Johnson, P. 59.

[4] Meaning meet and unite.

a) attributes of Allah in proper perspective;
b) man's relation with Allah;
c) exhortation to do good deeds and avoid evil ones;
d) accountability of one's deeds before Allah... All these points have been beautifully summed up in Surah al-Fatiha.[1]

5- Bowing down (Ruku')

Allah the Almighty says: ﴿O you who believe! Bow down, postrate yourselves and adore your Lord; and do good.﴾ (22 : 77)

6- Returning to the erect position after bowing down is the sixth essential of Salāh.

7- Prostration (Sujud)

The Holy Prophet (peace be upon him) said:

"When you get up to pray, recite Takbir...., then bow down and remain quietly in that position, then raise yourself and stand erect; then prostrate yourself and remain quietly in that attitude; then raise yourself and sit quietly"[2].

The prostration should be on the seven bones of: forehead (and nose), hands, knees and feet.

8- The sitting between the two prostrations and tranquility. Tranquility has a special significance.

9- The Final Sitting and reciting of **Tashahhud.**

The Holy prophet (Peace be upon him) said[3]:

"...when anyone of you sits during the prayer, he should say: All services rendered by words, by acts and worship, and all good things are due to Allah."

At-tahyiatu Lillahi was-salawatu wat-tayibatu.

التحيات لله والصلوات والطيبات

[1] From Siddiqi's Notes on Sahih Muslim, P. 214.
[2] Sahih Muslim, Rendition of Abdul Hamid Siddiqi, P. 218.
[3] Ibid., P. 221.

Peace be upon you: O Prophet, and Allah's mercy and blessings.

As-Salamu 'alayka ayuhannabiyu warahmatullahi wabarakatuh.

السلام عليك أيها النبي ورحمة الله وبركاته

Peace be upon us and upon Allah's upright servants.

As-salamu 'alayna w'-'ala 'ibadillahi as-Salihin.

السلام علينا وعلى عباد الله الصالحين.

I testify that there is no god but Allah[1]

Ashhadu annla ilaha illa-l-lah. أشهد أن لا إله إلا الله

and I testify that Muhammad is His Servant and Messenger.

Wa-ashhadu ana Muhammadan 'abduhu warasuluh.

وأشهد أن محمداً عبده ورسوله.

According to Imam AN-Nawawi, it is essential to add: "O Allah, bless Muhammad".

Allahumma Salli 'ala Muhammad.

اللهم صلّ على محمد.

10- Conclude your Salāh with: *(Assalamu 'Alaikum warahmatu llah:)* Peace be upon you and mercy of Allah.

السلام عليكم ورحمة الله.

11- The performances should be in accordance with the above mentioned order.

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[1] It is good to point out with your forefinger of attestation.

THE SUNAN (SUPEREROGATORY DEEDS) OF SALĀH

The perfection of Salāh lies in applying all its Sunan. Sunan are the confirmed practices of the Holy Prophet (Peace be upon him) that give Salāh its completeness and exactness. Leaving out any of them does not break Salāh.

It is the Sacred Prophet's practice to accomplish and apply the following complementary actions:

1- Raising hands up with Takbir at the beginning of prayer, Ruku', on returning to the erect position and at the beginning of the third rak'ah;

2- Placing the right hand over the left one;

3- Reciting the following supplication:

"I have turned my face as hanif[1] towards Him Who created the heavens and the earth, and I am not an associator with Allah. My prayer and my devotion, my life and my death belong to Allah, the Lord of the Universe, Who has no partner.

That's what I have been commanded, and I am a Muslim."[2]

وجهت وجهي للذي فطر السموات والأرض حنيفاً وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له، وبذلك أمرت وأنا من المسلمين.

Wajahtu wajhiya lillazi fataras-samawati walarda hanifan wama ana minal-mushrikeen ina Salāti wanusuki wamahyaya wamamatia lillahi rabil 'alameen lasharika lahu wabizalika umertu wa-ana minal-Muslimeen.

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[1] Meaning, Following right deeds and abandoning evil ones.

[2] Sahih Muslim, Siddiqi's Rendition, P. 296.

4 - Saying 'Amin' at the end of Al-Fatiha;

5- Reciting any short Sura or passage from the Holy Qur'an after Al-Fatiha;

6- Making the Takbir upon every rising, lowering, standing or sitting, except when one comes up from Ruku' (bowing down);

7- Saying 'Glory to my Lord Who alone is Great' in Ruku' and 'Glory to my Lord Who alone is High' in prostrations;

8- Saying 'Allah listens to him who praises Him, our Lord to You be praise' at the time of returning to the erect position after Ruku';

9- Reciting the Tashahhud in the prayers of Zuhr, 'Asr, Maghrib and 'Isha after the second rak'ah;

10- Saying the following form of blessings upon the Prophet after the final Tashahhud:

"O Allah, bless Muhammad and the members of his household as you did bless the members of Ibrahim's household. Grant favours to Muhammad and the members of his household as you did grant favours to the members of the household of Ibrahim in the world. You are indeed praiseworthy and Glorious."[1]

Allahuma salli 'ala Muhammad wa'ala ali Muhammad kama salayta 'ala Ibrahim wa 'ala ali Ibrahim wabarek 'ala Muhammad wa 'ala ali Muhammad kama barakta 'ala Ibrahim wa 'ala ali Ibrahim fil-'alamina innaka hamidun majeed.

اللهم صلّ على محمد وعلى آل محمد، كما صليت على إبراهيم وعلى آل إبراهيم، وبارك على محمد وعلى آل محمد، كما باركت على إبـــراهيم وعلـــى آل إبـــراهيم، في العـــالمين إنك حميد مجيد.

[1] Sahih Muslim, P. 223.

Mentioning[1] Allah, seeking forgiveness and supplications are preferable after Salāh.

AZAN AND IQAMA[2]

'The Azan contains both the Fundamental affirmations of Divine Unity and Apostleship of Prophet Muhammad, and includes the Summons[3] to prayer. It also declares that Salāh is the way of felicity[4] in both the worlds and success and Salvation cannot be attained in either of them without it;[5]

The Muezzin calls to prayer as follows: Allah is the Greatest (Four Times);

Allah-u-Akbar الله أكبر الله أكبر الله أكبر الله أكبر

I testify that there is no god but Allah (Twice);

Ashhadu Annla Ilaha Illalah

أشهد أن لا إله إلا الله أشهد أن لا إله إلا الله

I testify that Muhammad is the Messenger of Allah (twice);

Ashadu Anna Muhammadan Rasullulah)

أشهد أن محمداً رسول الله أشهد أن محمداً رسول الله

---

[1] Meaning Zikr (Remembrance of Allah). The best forms and words of Zikr are:
Subhan Allah: Glory be to Allah.
Al-hamdu Lillah: Praise be to Allah.
La ilaha ilal lah: There is no god but Allah.
Muhammad rassulullah: Muhammad is the Messenger of Allah.
Astaghfirullah: I seek forgiveness from Allah.
Allahu Akbar: Allah alone is Great.

[2] The 'Azan' is the call to prayer uttered by the muezzin, Five Times a day, from the minaret of a Mosque. The 'Iqama' is an announcement of starting Salāh.

[3] Meaning call.

[4] Meaning happiness and bliss.

[5] Abul Hasan Nadawi's The four Pillars of Islam, pp. 43-44

Come to Salāh (twice);

Hayya 'Alassalāh حيَّ على الصلاة حيَّ على الصلاة

Come to Success (twice);

Hayya 'Ala, Falah حيَّ على الفلاح حيَّ على الفلاح

Allah is the Greatest (twice);

Allah-u-Akbar الله أكبر الله أكبر

There is no god but Allah.

La Ilaha Illallah لا إله إلا الله

N.B. We add (Salāh is better than sleep, "*Assalatu Knairun Minanawm*" twice) in the call to the dawn prayer after 'Come to success'.

The Iqama should be offered as follows:

Allah is the Greatest (twice); الله أكبر الله أكبر

I testify that there is no god but Allah (Once);

أشهد أن لا إله إلا الله

I testify that Muhammad is the Messenger of Allah (Once);

أشهد أن محمداً رسول الله

Come to Salāh (Once); حيَّ على الصلاة

Come to success (Once); حيَّ على الفلاح

The time for Salāh has come (Twice)-

Qad Qamatis-Salāh قد قامت الصلاة قد قامت الصلاة

Allah is the Greatest (Twice); الله أكبر الله أكبر

There is no God but Allah (once). لا إله إلا الله

SUTRA FOR PRAYER

'Sutra means a covering or screen. In religious terms of Islam it means an object a worshipper places in front of him when engaged in Prayer so that there should be a sort of screen between him and another passerby in front of him.'[1]

On this account, it is forbidden for people to pass in front of the worshipper except in the Sacred House around al-Ka'ba in Makka, where people crowd in every place.

On the contrary, we are requested to turn away any passerby forcibly and prevent his passing in front of us while we are engaged in offering and observing prayers.

The following Hadith confirms the above-mentioned: "I then saw Bilal[2] take a staff[3] and fix it in the ground, after which the Messenger of Allah (peace be upon him) came out quickly in a red mantle[4] and led the people in two rak'ahs facing the staff, and I saw people and animals passing in front of the staff".[5]

In another Hadith "when anyone of you prays he should not let anyone pass in front of him (if there is no Sutra), and should try to turn him away as far as possible, but if he refuses to go, he should turn him away forcibly for he is a devil."[6]

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[1] Siddiqi's Notes on Sahih Muslim, Vol. 1, P. 258.

[2] Bilal is the Muezzin of the Holy Prophet.

[3] Using a spear and drawing a line are two acceptable substitutes.

[4] Meaning loose, sleeveless cloak.

[5] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 259.

[6] Sahih Muslim, P. 260. "He is a devil" means a satanic act.

PERMISSIBLE ACTIONS[1]

It is very important and useful to know that the following actions do not break Salāh:

1- Moving two steps without changing Al-Qiblah direction;

2- Killing harmful little animals such as snakes, wasps, scorpions, etc;

3- Turning face (Not Body) for need;

4- Crying and groaning due to humility and submission;

5- Praising Allah after sneezing;

6- If the Imam forgets a verse, it is permissible for a follower to remind him of it;

7- Carrying a child during the Salāh;

8- Reciting from a copy of the Holy Qur'an;

9- It is permissible for men to say Subhanallah, and for women to clap, if there is some need such as alerting the Imam to a mistake.

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[1] Adopted and Translated from 'Fiqh as-Sunnah, by Sayyid Sabiq, Vol. 1, PP. 259-268.

UNDESIRABLE ACTIONS

The following acts are disliked during the Salāh:

1- Turning face for no need;

2- Playing with one's beard, clothes and so on;

3- Removing pebbles from the ground[1] when one prostrates himself;

4- Keeping one's hand on one's waist;

5- Lifting one's eyes towards the sky;

6- Performing the Salāh when one needs to answer the call of nature;

7- Looking at a cloth[2] which has some designs or markings over it;

8- Performing the Salāh while the food has been served;

9- Performing the Salāh when one is overcome by sleep.

[1] 'One is permitted to do so only once and not to repeat it.' This quotation has been adopted from Abdul Hamid Siddiqi's Notes on Sahih Muslim.

[2] Namely you wear it or pray on.

INVALIDITY OF SALAH

The Salāh becomes invalid and null by any of the following actions:

1- To eat or drink intentionally.[1]

2- To talk or say something out of the prescribed course of Salāh[2];

3- To do any irregular[3] major act[4] or movement outside the acts and movements of the Salāh;

4- To laugh during the Salāh;[5]

5- To give up any of the validity conditions of Salāh;[6]

6- To leave out any of the articles of Salāh;[7]

7- To precede the Imam in the opening Takbir or the closing salutation.[8]

Invalid Salāh should be reperformed according to the prescribed prophetic procedures.

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[1] Swallowing very little remainders, left between teeth, does not break the Salāh, especially in case of Forgetfulness.

[2] In the Sound Hadith "we were commanded to observe silence (in Prayer) and we were forbidden to speak." Sahih Muslim, Rendition of Abdul Hamid Siddiqi, Vol. 1, P. 273.

[3] And observable.

[4] The Minor act (using one hand or fingers or moving two Steps without turning the back in case of necessity) does not break Salāh. Adopted from Siddiqi's Notes on Sahih Muslim.

[5] Not to smile.

[6] Such as complete purification, covering the private parts, facing the Qiblah and so on. See P. ?? for details.

[7] Such as standing, bowing, prostration, reciting Al-Fatiha etc.. See P. ? for details.
The above-named opinion is based on the Sound Hadith: "Go back and pray, for you have not offered the prayer".
And after the third time the Messeger of Allah (Peace be upon him) taught that man how to perform Salāh properly.

[8] There is a consensus (general consent) of opinion among the scholars about the above-stated opinion. Adopted from Fiqh as-sunnah., Vol. 1, P. 231.

HOW TO OFFER SALÃH

When you get up in the early morning, it is desirable to follow the tracks of the daily practices of the Holy Prophet (May blessings and peace of Allah be upon him) by uttering the following supplication:

There is no god but Allah and Muhammad is His Prophet "Praise is due to Allah, Who gives us life after our death (sleep) and unto Him is resurrection".[1]

Your first preparatory action is to perform Wudu (Ablution) or to take a bath (Ghusl) if there is any obligatory cause.

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[1] Sahih Muslim, Rendition of Siddiqi, Vol. 4, P. 1422. 'Resurrection' means the rising of all the Dead on the Last Day.

I- THE SALÃH OF FAJR

"The Early Morning or dawn prayer"

Two sunnah (supererogatory) rak'ahs, and then two Fard (obligatory) rak'ahs must be offered in the early morning prayer.

Here is the complete performance:

1- Stand in tranquility and humbleness, turning your face to the Kabah, raising hands, bearing the intention in mind (Two rak'ahs as Sunnah or Fard), and Say: Allah-u-Akbar': 'Allah is the Greatest'.

Then, place your right hand over the left one below the chest and above the navel[1] as shown (pictures 1-2).

(1)
Making the intention and Takbir

(2)
Qiyam (standing) position

[1] Other positions of placing hands are accepted, i.e. below the navel or so on.

2- Recite the following supplication silently:

"I have turned my face...."[1]

3- Remain in the same position as shown (pictures 2-3) and recite Al-Fatiha.[2]

It is a sunna for everyone to say "Ameen" after reciting Al-Fatiha.

4- Then, recite a short sura or some verses from the Holy Qur'an[3] (see picture 3).

Recitation of - I have turned...
- Al-Fatiha.
- Any short Quranic Surah.

3

5- Having recited the short Surah Say: 'Allahu-Akbar' 'Allah is the Greatest'. It would be commendable to raise your hands as high as your ears during the Takbir. Then bow down with your hands just above your knees as shown (picture 4) and say silently three times: "Subhana Rab-byal 'azeem' (Glory be to my Lord, the Almighty).

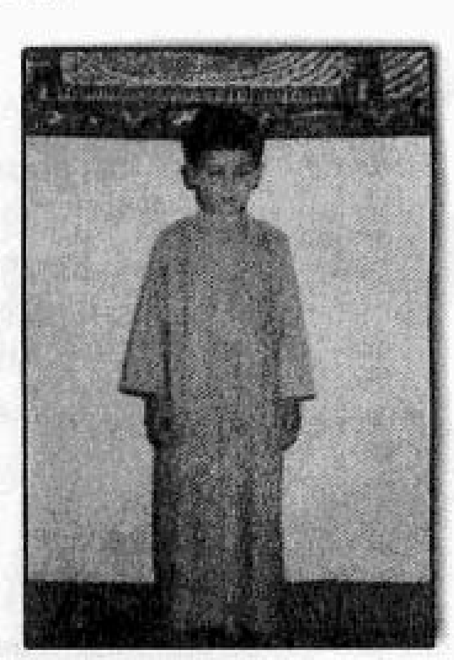
[1] See pages ???? for the complete formula of this supplication.

[2] All recitations should be said in Arabic. See pages 104-108.

[3] Reciting the Holy Qur'an should be Audible in the first two rak'ahs of the Fajr, Maghrib and 'Isha prayers, and Inaudible in the Zuhr and 'Asr prayers. See the table on P. ???.

(4)

6- Return to the erect position for a moment as shown (picture 5), raising hands as done in bowing, and say: "Sami'allahu Liman Hamidah (Allah listens to him who praises Him), and then silently once "Rabbana walakal-Hamd' (Our Lord, praise be to You.)



(5)

7- Saying aloud 'Allah-u-Akbar', you prostrate yourself as shown (picture 6) so that your forehead, nose, palms,

knees and toes touch the ground in this very position, it is recommendable to say: "Subhana Rabbyal 'ala' (Glory to my Lord, the Most High) three times.

(6)

8- Lift yourself to a sitting position as shown (picture 7) and sit on your left foot, lying it flat on the ground and keeping your right feet in an upright position. Take a moment's rest and say: 'Allahumma-ghffirli warhamni' i.e. (O Allah! Forgive me and have mercy on me).

(7)

Then, saying 'Allahu Akbar' you postrate again as you have done in the first time (picture 6) and recite the same supplication.

This completes one rak'ah[1] of the Salāh.

9- Then, Saying: 'Allah-u-Akbar, you stand up again and perform the second rak'ah exactly as you have done in the first one but without the supplication of no.(2).

10- Having completed the second prostration of the second rak'ah, you will again assume the sitting position as shown

[1] The acts from one to eight compose one rak'ah. The plural is rak'ahs (cyclic parts of Salāh).

(pictures 7-8), and then recite the Tashahhud[1] and the blessings[2] upon the Prophet.

11- You turn your face to the right side, saying: 'Assalamu 'alaykum warahatullah'.

This means: 'Peace and Mercy of Allah be upon you' (picture 9)

Then you turn to the left and repeat the same statement.

This is how to offer any Salāh[3] of two rak'ahs.

(8)

(9)

[1] See PP. 85-86.

[2] See P. 87.

[3] Obligatory or supererogatory.

II THE SALÃH OF ZUHR
"THE NOON PRAYER"

It consists of two rak'ahs as Sunnah, followed by four rak'ahs as Fard and then two others as sunnah. Here is how to perform the Fard:

1- Perform the first two rak'ahs in the same way as in the dawn prayer, but in a low voice.

2- Stop at the end of the Tashahhud[1] and resume a new standing posture for the third rak'ah.

3- Recite Al-Fatiha only and accomplish all other acts of the third rak'ah.

4- Perform the fourth rak'ah exactly as you have done in the third one.

5- Having concluded the second prostration of the fourth rak'ah, you will again assume the sitting position of picture 8, and then, recite the Tashahhud and the blessings[2] upon the Prophet.

6- Utter the peace greetings right and left as shown (picture 9).

III- THE Salãh OF 'ASR
"The After- noon Prayer"

This Salãh consists of four rak'ahs as Fard. They are performed in the same way as the Noon Prayer.

This Salãh has a special significance.

Allah the Almighty says:

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[1] See P. 85, No. 9.

[2] See P. 88.

﴿Guard strictly your (habit of) prayers; Especially the Middle Prayer,﴾ (2 - 238)

The Holy Prophet (May the blessings and peace of Allah be upon him) said:

"Angels take turns among you by night and by day and they all assemble at the dawn and after-noon prayers."[1]

IV- THE SALÃH OF MAGHRIB
"The Evening Prayer"

It consists of three rak'ahs as Fard followed by two as sunnah. It is performed as follows:

1- Offer the first two rak'ahs as the dawn prayer.

2- Stop at the end of the Tashahhud and resume a new standing posture for the third rak'ah.

3- Recite Al-Fatiha only and accomplish all other acts of the third rak'ah.

4- Having completed the second postration of the third rak'ah, you are to take a new sitting position, and then, recite the Tashahhud and the blessings on the Prophet.

5- Conclude your Salāh with uttering Salutation on the right and left.

V- THE SALÃH OF 'ISHA
"The Night Prayer"

It consists of four rak'ahs as Fard, two as Sunnah and three as Witr.

The four rak'ahs of Fard are performed like the Noon Prayer with one exception: Audible voice is preferred in the

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[1] Sahih Muslim, Rendition of Siddiqi, P. 306.

first two rak'ahs. The Witr rak'ahs[1] can be performed in any of the following ways:

1- Exactly like the Maghrib prayer;

2- Two rak'ahs, concluded with salutation then one odd rak'ah concluded also with salutation;

3- Three successive rak'ahs without interruption in between.

- In the third rak'ah, the Fatiha is followed by any portion of the Qur'an.

WHAT ARE THE BENEFITS OF THE SUNNAH PRAYERS? [2]

1- The Sunnah prayers are meant to compensate any omission in the observance of Fard Prayers.

2- These supererogatory daily practices increase our good deeds and our true obedience to Allah, our righteousness and our guidance in the Path of the Islamic life.

3- Offering these prayers is the best means by which we can attain the companionship of the Holy Prophet (Blessings and peace of Allah be upon him) in the Paradise.

FORGETFULNESS PROSTRATION

The Holy Prophet (May Allah's blessings and peace be upon him) said: "When anyone of you is in doubt about his prayer and he does not know how much he has prayed, three or four (rak'ahs), he should cast aside doubt and base his

[1] It is the Holy Prophet's practice to call upon Allah and say some supplicationary words while standing from bowing in the third rak'ah.

[2] Adopted and translated from as-Salāh, Muhyiddin Misto, P. 114.

prayer on what he is sure of, then perform two prostrations before giving salutation."[1]

'When a person cannot decide how many rak'ahs he has prayed, he should take the minimum into account and then complete the prayer and at the end perform two prostrations.'[2]

The prostrations of forgetfulness are also required in the following cases:

1- In the case of forgetting any of the Sunnah acts of Salāh;

2- In the case of forgetting the first Tashahhud while performing the Zuhr, 'Asr, Maghrib or 'Isha Salāh;

3- In the case of an addition to the Salāh such as the addition of rak'ah or prostration;

4- If a person utters the salutation before he actually completes his Salāh, then he remembers. He must resume his Salāh and complete what he has forgotten, then he makes up for that forgetfulness by two prostrations.

This point, i.e. forgetfulness prostration, shows us the practical stands of Islam. It also manifests that Islam deals with a human being as a creature - composed of spirit and matter.

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[1] Sahih Muslim, Rendition of Abdul Hamid Siddiqi, Vol. 1, P. 283.

[2] From Siddiqi's Explanatory Notes on Sahih Muslim.

CONGREGATIONAL PRAYER

"The Salãh of Jama'ah"

'The Holy Prophet (peace be upon him) and his august[1] companions abided by it as though it was an essential condition of prayer. The Prophet did not depart from it[2] even during his last illness.'[3]

The congregational prayers are endowed with numberless excellencies and matchless virtues among which are the following:

1- The congregational service is the best means that causes the descent of Allah's blessings and mercy on His good upright servants.[4]

2- It is the practical way by which we learn how to perform the Salãh properly and regularly.

3- It teaches us obedience, regulation, love and equality among the Muslims.

4- It doubles our good deeds and remits evil ones and raises our grades in the heaven.

5- It is meant to lift the individual to a higher stage of devotion[5] and piety, submission and love of Allah.

The Holy Prophet (May blessings and peace of Allah be upon him) said: "Salãh performed in a congregation is twenty-seven degrees more excellent than Salãh performed by a single person."[6]

According to many sound Hadith, we can say that the congregational prayer is the perpetual practice of our prophet

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[1] Meaning Majestic

[2] According to Bukhari and Muslim.

[3, 4] Adopted from "The Four Pillars of Islam".

[5] From Explanatory Notes on Sahih Muslim, Vol. 1, P. 314.

[6] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 315.

and abandoning this practice leads to deviation (turning away) from the truth or the right course.

On the other hand, it is not correct to deduce that 'praying in congregation is as obligatory as prayer itself.'[1]

'Ordinarily one is permitted to say prayer at home if there is A GENUINE REASON for it. That is why permission has been granted to the blind, the infirm and the sick.'[2]

HOW TO OFFER THE CONGREGATIONAL SALÃH

For it to be acceptable, the method of performing Salāh in Jama'ah must conform to the following conditions and procedures.

1- It is led by an Imam (Leader). The 'Imam who has to lead the prayer should be well-grounded in the Qur'an and the Sunnah.'[3]

2- The Imam should stand in front of the followers alone. He has to instruct and straighten them.

3- The followers should be lined up in orderly straight rows behind the Imam like a solid cement structure.

4- Making the intention of the congregational performance of a certain Salāh is needed. On the other hand, uttering it is not needed.

5- When the Imam concludes the recitation of Al-Fatiha, the followers are required to say Amin, and then, recite Al-Fatiha inwardly.

6- The Imam is appointed only to be followed, Not anticipated in his movements, etc...

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[1] Sidiqqi's Notes on Sahih Muslim, P. 315.

[2] Ibid., P. 316.

[3] Siddiqi's Notes on Sahih Muslim, P. 326.

Hence you should follow him strictly, in every act and movement, from the beginning to the end.

7- If you come after the start of Salāh, you are required to join the Imam[1] and follow him till he concludes the Salāh by pronouncing Salutation, but you do not make that.

8- Take a new standing posture to offer what you have missed (one rak'ah or more), and then finish your prayer by giving Salutation.

JUMU'A PRAYER

"The Friday Prayer"

There is a general consent of opinion among the scholars of Islam that the Jumu'a prayer is Fard (obligatory) on every Muslim[2] who is sane, pubescent[3], free[4] resident and able to go to it.

The Holy Qur'an reads:

﴾O you who believe! When the call to prayer is proclaimed on Friday (the day of Assembly) Hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew.﴿ (62 - 9)

The Holy Prophet (peace be upon him) said: "people must cease to neglect the Friday prayer, or Allah will seal their hearts and then they will be among the negligent."[5]

Valid excuses that permit you to miss offering the Jumu'a prayer are: sickness, fear, travelling, blindness[6] and heavy shower of rain or unbearable heat and cold.

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[1] Joining the Imam in the bowing down posture (Ruku') compensates and equals the whole rak'ah and no need to make up for it.

[2] Namely Male.

[3] It is very important to see P. 60, No. 3

[4] Not slave.

[5] Sahih Muslim, Rendition of Siddiqi, Vol 2, P 410.

[6] And no helper to lead.

MATCHLESS FEATURES

The Jumu'a prayer is of great importance in Islam. This is due to its many important characteristics and features. Among these merits and excellences are:

1- It is the Islamic weekly assembly "to review our spiritual accounts of the week gone by and get ready for the following week just as people do in any other business."[1]

2- It is a very important means to obtain more devotion to Allah and more knowledge in Islam.[2]

3- It is the weekly meeting that 'shows how Muslims give preference to the call of Allah over and above any other concern.[3]

4- 'It is a convention for the Muslims to reassure them-selves and confirm religious bonds and social solidarity on moral and spiritual foundations.'[4]

5- It is the second gradation of social contact for Muslims. It is the next in importance to the congregational prayers. The Salāh of the two 'Ids and the Hajj are the third and fourth gradations of this happy combination of Centralization and decentralization, of individual liberty and collective meeting, and contact at various stages.[5]

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[1] Hammudah Abdalati, Islam in Focus, P 71.

[2] Adopted and Translated from as-Salāh Book, Misto, P. 130.

[3] Hammudah Abdalati, Islam in focus, P. 71.

[4] Ibid.

[5] Notes on the Meaning of the Holy Qur'an, P. 1547.

SUPEREROGATORY DEEDS

All kinds of normal work are allowed on Friday as on any other week day. For Muslims, there is no Sabbath. They can carry on with their usual duties and activities provided that they come to the congregational service in time. After service is over, they resume their mundane activities.[1]

Friday is primarily the day of Assembly and the weekly meeting of Muslims to observe a single type of the Islamic 'Ibadah (worship): Sermon and Service.

On this account, our Holy Prophet (may Allah's blessings and peace be upon him) has laid down some practices (Sunan), related to this sacred day, to be followed optionally.

Among these supererogatory practices and deeds[2] are:

1- Taking a bath, beautifying oneself, using the Miswak and applying some perfume;

2- Spending a lot of time in supplication, good deeds and glorification of Allah;

3- Making many prayers and salutations upon the Holy Prophet;

4- Going early to Salāh;

5- Reciting[3] the Kahf (cave) Sura;

6- Offering two rak'ahs as a salutation of the mosque even if the Imam is delivering the Sermon.

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[1] Hammudah Abdalati, Islam In Focus, P. 71. 'Mundane' means wordly.

[2] Deduced from many sound Hadith.

[3] Or listening to if one cannot read in the Holy Qur'an.

THE KHUTBA (SERMON) BEFORE THE FRIDAY PRAYER

'Apart from prayer, Sermon has also been made an integral part of the Jumu'a prayer. The Imam delivers the sermon and instructs people in religion. He explains to them the day-to-day problems in the light of Islam.'[1]

"The Messenger of Allah (peace be upon him) used to deliver the Sermon while standing. He would then sit down[2] and then stand up and address in a standing posture".[3]

Shortening the Khutba and prolonging one's Salāh shows one's understanding of religion. The sound Hadith reads:

"I (the narrator) used to pray with the Messenger of Allah (peace be upon him) and both his prayer and Sermon were of moderate length".[4]

It is quite essential to observe silence while the Iman delivers the Khutba.

The Sermon (Khutbah) consists of two parts each beginning with words of praise of Allah and prayers of blessings for the Prophet Muhammad. At the end of the first part, the Imam takes a short rest in the sitting position, then stands up to deliver the second part of the Sermon. General Affairs of the Muslims may be discussed in either or both parts of the Sermon in the light of Islam. Exhortation and admonition should be on the basis of some recitations from the Qur'an and Sunnah.

Concluding the Sermon with supplications for the general welfare of all Muslims is also desirable.[5]

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[1] Siddiqi's Notes on Sahih Muslim, Vol. 2, P. 402.

[2] Sitting for a while between the two parts of the sermon.

[3] Sahih Muslim, Rendition of Siddiqi, Vol. 2, P. 408.

[4] Sahih Muslim, P. 410. It is preferable to shorten the sermon and lengthen the prayer - but not to be unbearable nor hard.

[5] Free Quotation from Hammudah Abdalati's Islam In Focus, P. 72.

SPOTLIGHTS ON OFFERING THE FRIDAY PRAYER

Jumu'a (Friday) prayer consists of two rak'ahs as Fard (obligatory) followed by two as sunnah. This prayer should be offered in the time of the Noon prayer when the sun passes over the meridian. It is led by the Imam after the sermon, and performed in the same way as in the Fajr (Dawn) prayer.

The Friday Prayer must be performed in a mosque, if there is one available, otherwise, it may be performed at any gathering place, e.g. homes, farms, parks, etc..

As far as joining the Imam and catching one rak'ah or less of the Friday Salāh, we are to recognize the following points:

1- Whoever catches only one rak'ah of the Salāh and then adds to it the other one, his prayer will be complete.

2- Joining the Imam in the bowing down (Ruku)[1] posture equals the whole rak'ah and no need to make up for it.

3- Whoever catches less than one rak'ah of the Salāh has not caught the Jumu'a and he has to perform four rak'ahs of the Zuhr Salāh.

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[1] Joining the Imam after this posture necessitates making up for the whole missed rak'ah.

THE PRAYER OF TRAVELLERS AND ITS SHORTENING

FACILITIES:

Islam is the religion of Fitra (Human nature) and the practicality. Islam, through its pragmatic orientations, does not only guide human nature to the right path but also touches it in accordance with its practical milestones in all fields of life. Thus far, Islamic limitations and facilities, ordinances and guidance are based on that long march with human nature.

This is why Islam gives permission to shorten (and combine)[1] the prayers on a journey.

EVIDENCE AND WAY:

The Apostle usually shortened the prayers from four rak'ahs to two rak'ahs in Zuhr (Noon prayer), 'Asr (Afternoon prayer) and 'Isha (Night prayer); the other two are already short, Fajr (Dawn prayer) having two rak'ahs and Maghrib (evening prayer) having three.'[2]

The Holy Qur'an says:

﴿When you travel through the earth, there is no blame on you if ye shorten your prayer.﴾ (4 : 101)

In the Prophetic Hadith: "I accompanied the Messenger of Allah (May peace be upon him) on a journey and he made no addition to two rak'ahs till Allah called him."[3]

DISTANCE:

'The fact is that no hard and fast rule has been laid for the distance which may be treated as journey in the Shari'a'[4]

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[1] See P. ??? for details on combination of prayers.
[2] Quoted from Abdullah Yusuf Ali's The Meaning of the Holy Qur'an, P. 212.
[3] Sahih Muslim, Rendition of Siddiqi, Vol. 2, P. 337.
[4] Abdul Hamid Siddiqi's explanatory Notes on Shahih Muslim Vol. 1, P. 338

On the basis of many sound Hadith and practices of the companions and successors of the Holy Prophet (peace be upon him), the scholars have deduced that the distance is about 80 K.M.[1]

TIME:

There is a general consent that the shortening of prayer remains effective as long as the traveller has made no decision to reside, no matter how long it lasts.

At the same time, Ibn 'Umar (May Allah be pleased with them both) and others were of the opinion that there was no harm in not performing the Sunnah prayers during travel.

BORDERS:

On the basis of the practices of the Holy prophet and his companions, we are allowed to shorten[2] our Salāh on a journey when we step out of the borders of our habitations.

COMBINATION OF PRAYERS

Combination of Prayers on a journey[3] is another Islamic way of dealing with human nature in its fresh circumstances. This shows us how Islam gives certain facilities within its orbit. This also manifests the practicality and adaptability of the teachings of Islam.

Islam has laid down the following way of combining prayers:

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[1] See "Minhaj al-Muslim", P. 262.

[2] When a resident leads the prayer, the traveller joining the congregation should follow the Imam and offer full prayer.

[3] Also due to illness, unbearable rainfall and in Arafat and Muzdalifa.

'In the time of Zuhr[1] prayer, the after noon prayer is observed. Similarly, at the time of the Maghrib prayer the 'Isha prayer[2] is also combined along with it.'[3]

In the Prophetic Hadith:

"He (Allah's Messenger) delayed the noon prayer to the earlier time for the afternoon prayer, and then he would combine them, and he would delay the sunset prayer to the time when the twilight[4] would disappear and then combine it with the 'Isha prayer".[5]

PERMISSIBLE OCCASIONS

It is permissible to combine prayers on the following occasions:

1- On a journey;[6]

2- The pilgrims' combination in Arafat[7] and Muzdalifa;[8]

3- Due to unbearable rainfall;[9]

4- Due to hurtful illness.

With absolute certainty, no one is freed from Salāh in case of sickness. You are allowed to offer your prayers standing, sitting down, or lying down on your side. You should observe Salāh even in lying flat on the back or lying with face to ground, by gestures or by contemplation.

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[1] At the same time, you can delay the Zuhr prayer to be combined and offered with the 'Asr prayer.

[2] Again, you can delay the Maghrib prayer to be combined and observed with the 'Isha prayer.

[3] Siddiqi's Explanatory Notes on Sahih Muslim, Vol. 1, P. 343.

[4] Meaning, Faint half-light after sunset.

[5] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 343.

[6] Travellers are permitted to combine and shorten their prayers at the same time.

[7] It is a sunnah of our Holy prophet to combine and offer the Zuhr and 'Asr prayers in the time of the Noon prayer in Arafat.

[8] Another prophetic practice is to delay the Maghrib prayer to be combined and offered with the 'Isha prayer in Muzdalifa.

[9] To combine and observe every two prayers in the time of the first is preferable.

PRAYER IN TIME OF DANGER

'Islam exhorts its followers to have an everliving contact with the Lord. It tells them to bank upon their Master for help and assistance.'[1]

Consequently, Muslims are not exempted from performing prayers because of illness and infirmity, danger and war.

Every case has its special way of observing prayers even when you are motionless or engaged in fight.

The Holy Qur'an says:

﴾When you (O Apostle) are with them, and stand to lead them in prayer, let one party of them stand up (in prayer) with you, taking their arms with them: When they finish their prostrations, let them take their position in the rear. And let the other party come up - which has not yet prayed - And let them pray with you, taking all precautions and bearing arms.﴿ (4 : 102)

Offering Salāh in times of danger and fear can be performed according to any of the following three cases.

1- THE ENEMY IS IN THE DIRECTION OF THE QIBLAH

Jabir b. Abdullah reported: "I observed prayer in danger with the Messenger of Allah (may peace be upon him). We drew ourselves up in two rows, one row behind him[2] with the enemy between us and the Qiblah. The Apostle of Allah (may peace be upon him) said: Allah is Most Great, and we all said it. He then bowed and we all bowed. He then raised his head from bowing; we all raised (our heads). He then went down in prostration along with the row close to him, and the rear row faced the enemy; then the Apostle of Allah (may peace be

[1] Siddiqi's Explanatory Notes on Sahih Muslim, Vol. 2, P. 399.

[2] i.e. the Prophet.

upon him) completed the prostration, and then stood up, the row near to him also did it; then went down the rear row in prostration; then they stood up; then the rear row went to the Front and the Front row went to the rear. Then the Apostle of Allah (peace be upon him) bowed down and we all bowed. He then raised his head from bowing and we also raised (our heads). He and the row close to him which had been in the rear then went down in prostration in the first rak'ah, whereas the rear row faced the enemy. And when the Apostle of Allah (may peace be upon him) and the rear row close to him had finished the prostration, the rear row went down and prostrated themselves: then the Apostle of Allah pronounced the Salutation and we also pronounced the Salutation."[1]

2- THE ENEMY IS NOT IN THE DIRECTION OF THE QIBLAH

In the sound Hadith "..that a group formed a row and prayed along with him[2], and a group faced the enemy. He[3] led the group which was along with him in a rak'ah, then remained standing while they finished the prayer themselves. Then they departed and formed a row facing the enemy. Then the second group came and he led them in the remaining rak'ah, after which he remained seated while they finished the prayer themselves. He then led them in Salutation."[4]

3- DURING VIOLENT ATTACKS AND FIERCE BATTLES

Ibn Umar said: "when there is greater danger, then observe prayer even on the ride or with the help of gestures in a standing posture".[5] In other words, observe prayer according to possible ways and practicable postures.

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[1] Sahih Muslim, Rendition of Siddiqi, Vo. 2, P. 400.
[2] and (212) i.e. the Holy Prophet.
[4] Sahih Muslim, Rendition of Siddiqi, Vol. 2, P. 401.
[5] Sahih Muslim, Vol. 2, P. 399.

THE TAHAJJUD PRAYER[1]

'The prayer of Tahajjud is characteristically beneficial in the development of spiritual endurance and for lending warmth and awareness to the heart'.[2]

Know that the honour of the believer lies in the night Salāh, which is the habit of the righteous and consolation of the faithful.

﴾As to the righteous, they will be in the midst of gardens and springs, taking joy in the things which their Lord gives them. Because, before then, they lived a good life. They were in the habit of sleeping but little by night. And in the hours of early dawns, they (were found) praying for forgiveness.﴿ (51 : 15-18)

The Messenger of Allah (may blessings and peace of Allah be upon him) said: "There is an hour during the night in which no Muslim bondman[3] will ask Allah for good in this world and the next but He will grant it to him".[4]

The Tahajjud prayer consists of pairs of rak'ahs, but if you fear the rise of dawn, you should pray one rak'ah and make the end of your prayer as Witr.[5]

The Sacred Prophet (may peace be upon him) said: "The night[6] prayer consists of pairs[7] and when you see the approach of dawn, make this number odd by one rak'ah."[8]

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[1] A form of optional prayers observed during the later part of the night

[2] Abul Hasan Nadawi, The four pillars of Islam, P. 74.

[3] Meaning, a slave man.

[4] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 365.

[5] It is better to delay the Witr to be performed after the Tahajjud prayer if you are eager to get up in the later part of night.

[6] i.e. The Tahajjud prayer.

[7] Meaning, that salutation is uttered after every two rak'ahs.

[8] Sahih Muslim, Rendition of Siddiqi, P. 364.

THE DUHA (FORENOON) PRAYER

'For developing Allah-consciousness and religious devotion people have been commanded to observe Nafl[1] prayers besides obligatory prayers....

This forenoon prayer is not obligatory; it is supererogatory and is a symbol of one's keen devotion to Allah.'[2]

The time for Duha begins when the sun is about a spear's length above the horizon and it continues until the sun reaches its meridian.

In the Hadith reported by Abu Huraira: "My Friend (the Holy Prophet, may peace be upon him) has instructed me to do three things: three fasts during every month, two rak'ahs of the forenoon, and observing Witr prayer[3] before going to bed."[4]

GREETING THE MOSQUE

This Salāh is meant to elevate the spiritual consciousness of man and make him realise that he is now in a new atmosphere of religious piety and devotion and nearness to Allah. It is to transport one's soul from mundane activities to the high level of Allah-consciousness.[5]

The Prophet (Peace be upon him) said: "When anyone of you enters the mosque, he should observe two rak'ahs (of Nafl prayer) before sitting."[6]

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[1] i.e. supererogatory prayers. It is better to observe all Nafl prayers at home.

[2] Siddiqi's explanatory Notes on Sahih Muslim, p. 348.

[3] When one is not used to Tahajjud prayer, one should observe Witr before going to bed.

[4] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 350.

[5] Adopted from Siddiqi's Notes on Sahih Muslim, P. 347.

[6] Sahih Muslim, Rendition of Siddiqi, Vol. 1, P. 347.

THE WUDU (ABLUTION) PRAYER

Offering two rak'ahs as sunnah after wudu is one of the well-known practices of our Holy prophet (Blessings and peace of Allah be upon him).

The Holy Prophet said: "If a Muslim performs and perfects his wudu and prays two rak'ahs with his heart and face (completely on his prayer), Paradise becomes his".[1]

THE SALÃH OF THE TWO 'IDS

The only two 'Ids of Muslims are: 'Id-ul-Fitr and 'Id-ul-Adha[2]. They are not for reverly and self-gratification. On the contrary, they are cast in a spiritual and religious mould[3]. They are a socio-religious characteristic of Islam.

Allah, The Almighty, has granted the two 'Ids to Muslims for the two major forms of 'Ibadah (worship): Fasting of Ramadan and performing the Hajj.

'Id means recurring happiness and festivity. It has matchless features. Its proper meanings are: "a Day of Peace[4] and thanksgiving, a Day of Forgiveness[5] and moral victory, a Day of Good Harvest[6] and remarkable achievement, and a Day of Festive Remembrance[7]. An Islamic 'Id is all this and is much more; because it is a Day of Islam, a Day of God."[8]

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[1] Related by Imam Muslim.
[2] According to Al-Mawrid Dictionary: lesser Bairam and great Bairam.
[3] Adopted from an Nadawi's The Four Pillars of Islam.
[4] With Allah.
[5] When Muslims assemble and pray for forgiveness.
[6] The Holy Prophet (peace be upon him) said: "It is the day of Reward."
[7] They remember Allah joyfully and cheerily.
[8] Hammudah Abdalati's Islam In Focus, P. 75.

DESIRABLE ACTIONS

Islam exhorts its followers to do the following well-liked actions on these two happy occasions:

1- Taking a bath, applying some perfume and putting on the best clothes;

2- Taking some food (preferably several dates) before going out for the Salãh of 'Id-ul-Fitr while for 'Id-ul-Adha' the eating should be delayed until one returns from the Salãh;

3- Allowing women and the young to participate in the prayer and to listen to the sermon;

4- Spending much money on food, drink[1], clothes and other permissible things;

5- Offering congratulations and exchanging greetings among Muslims;

6- Repeating the Takbir from the morning of the 9th day of Thul-Hijja up to the afternoon of the Fourth day of 'Id-ul-Adha, and only before the prayer of 'Id-ul-Fitr'. This Takbir goes as follows:

الله أكبر الله أكبر الله أكبر

Allah-u-Akbar. Allah is the Greatest (Three times).

لا إله إلا الله

La-ilaha illalah: There is no god but Allah

الله أكبر الله أكبر

Allah-u-Akbar. Allah is the Greatest (twice) and

ولله الحمد .

Wa-lil-Lahil Hamd: Praise belongs to Allah.

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[1] Non-alcoholic drinks.

HOW TO OFFER THE 'ID PRAYERS

The Salāh of the two 'Ids consists of two rak'afs of congregational prayer, followed by a Khutba (Sermon). No Azan or Iqam is required. Its time begins from the time the sun is three meters above the horizon[1] until the sun reaches its meridian.[2]

The two rak'ahs of this prayer are to be performed in the same way as in the Salāh of Fajr[3] with the following vital exception:

The Imam and all participants should say 'Allah-u-Akbar' seven times before reciting Al-Fatiha in the First rak'ah, and five times only in the second rak'ah, raising their hands and bringing them down with each Takbir. All Takbirs should be followed by Subhanallah, al-hamdo lillah, la ilaha ilallah, Allahu Akbar.

Then hands should be placed above the navel as in other prayers.

For sure, it is the stressed practice of the Holy Prophet to observe this prayer in a congregation. But this does not mean that offering it individually is not accepted, especially in case of missing the congregation with the Imam.

Finally, the Imam delivers the Khutba[4] (sermon) after the prayer. This Khutba is a sunnah and so is listening to it.

The Imam has to draw the attention to the proper meanings of the 'Id and remind people to do their best in the path of Allah, and show Him obedience and devotion. He has to pay attention to Zakat-ul-Fitr in the sermon of 'Id-ul-Fitr and to the duty of Sacrifice and oblation in 'Id-ul-Adha.

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[1] It is about twenty minutes after the sunrise and before noon.

[2] Adopted from Siddiqi's Notes on Sahih Muslim.

[3] See PP. 60-65.

[4] As done on Fridays.

THE TARAWIH PRAYER[1]

Ramadan, The Fasting Month, sets things right. It is a special refreshment of body and mind.

The Salāh of Tarawih is an integral part of Ramadan, the Blessed month. It effaces all previous sins and misdeeds. The Holy prophet (may blessings and peace of Allah be upon him) said: "He who observes prayer[2] at night during Ramadan, because of Faith and Seeking his reward from Allah, will have all his past sins forgiven."[3]

The Tarawih prayer consists of Eight rak'ahs[4] offered in pairs, i.e. a salutation is uttered after every two rak'ahs. A short break after every four rak'ahs is desirable for seeking Allah's forgiveness and for praising Him.

It follows the 'Isha prayer. Observing it in a congregational way (before the Witr) with the Imam, or any group of people, is more preferable.

THE FUNERAL PRAYER

The Funeral prayer is not obligatory as the Five daily prayers nor as Sunnah. It is a single type called 'A collective Obligation,' Fard-u-Kifaya in Arabic. This Islamic term means that if some Muslims offer it, the others will be free from responsibility.

It is essential to wash and cleanse the dead[5] thoroughly. The Holy prophet (peace be upon) him Said:[6] "Wash her[7] with

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[1] More information will be found in our book "A Handbook of Sawm"
[2] Not as an obligatory act
[3] Bukhari and Muslim.
[4] To twenty if you like, because it is an optional prayer.
[5] i.e. the deceased Muslim. No washing or praying is required for the martyrs of battles.
[6] To Umm 'Atiyya who reported the Hadith.
[7] i.e. the daughter of the Holy prophet (peace be upon him).

water and (with the leaves of) lote[1] tree, three or five times, or more than if you think fit, and put camphor[2] or something like camphor in the last washing; then inform me when you have finished". So when we had finished, we informed him, and he gave to us his (own) under-garment saying, "Put it next to her body."[3]

The dead body should be shrouded[4] properly in three white cotton garments, and then, put in a coffin to be carried to the place of prayer.[5]

HOW TO OFFER THE THE FUNERAL PRAYER[6]

1- The dead is put in a position with the face towards the direction of Makka.

2- The Imam stands at the head of the man and at the waist of the woman facing the Qiblah while the followers are to be lined up in orderly straight rows behind him.

3- It is needed to make the intention of offering the funeral prayer over the dead body.

4- The Imam raises his hands, saying: "Allahu Akbar;[7] and the followers repeat that.

5- Both the Imam and his followers are requested to recite Al-Fatiha in a low voice after the First Takbir.[8]

6- All of them should say the Second Takbir and then recite the Blessings on the Holy prophet[9] (Blessings and peace of Allah be upon him).

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[1] For disinfection.

[2] To perfume the body.

[3] Sahih Muslim, Rendition of Abdul Hamid Siddiqi, Vol. 2, P. 445.

[4] After being washed and cleansed.

[5] i.e. a mosque or any fit building.

[6] This prayer is observed in The Standing Position.

[7] All followers are asked to follow the Imam act by act.

[8] All recitations are to be said privately except the four Takbirs of the Imam.

[9] See page 88.

7- All participants should utter the third Takbir after the Imam, then say any supplication such as "O Allah! Forgive him, have mercy upon him, give peace and absolve[1] him."[2]

8- Then they utter the Fourth Takbir and offer any supplication such as "O Allah! Grant us the good in this world and in the Hereafter, and save us from the torment of Hell-Fire."[3]

9- The Funeral prayer should be finished by giving salutation as in other prayers but in a standing position.

GENERAL REMARKS RELATED TO THE DEAD

All of us are requested to contemplate the following important points:

1- It is permitted to shed tears but not to wail and lament for a deceased person.

2- There is a general consent of opinion that it is allowed to kiss the deceased person.[4]

3- Abu Huraira reported Allah's Messenger (May Allah's Blessing and peace be upon him) as saying: "Exhort[5] to recite 'There is no god but Allah' to those of you who are dying."[6]

4- Our graves are to be built in a very simple way. Thus, it is forbidden to plaster or construct anything on them.

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[1] Meaning, pardon.

[2] Sahih Muslim, Rendition of Siddiqi, Vol. 2, P.456.

[3] Sahih Muslim, Vol. 4, P. 1415.

[4] Adopted from Sayyid Sabiq's Fiqh as-Sunnah, Vol. 1, P. 502. The Holy Prophet kissed Uthman Bin Madhoon.

[5] Meaning urge and advise earnestly.

[6] Sahih Muslim, Rendition of Siddiqi, Vol. 2, P. 435.

PRAYER FOR RAIN[1]

'Islam exhorts us to look towards Allah for help and assistance in times of distress. So when there is drought[2], Muslims have been commanded to make a humble supplication before Lord collectively. This is known as Salat-ul-lstisqa[3]. This supplication may be done in three forms: (a) supplication without prayer; (b) supplication in the middle of Friday sermon or at the end of Nafl Prayers; (c) the most important form is that which two rak'ahs[4] of prayer are offered followed by a Khutba and supplication[5]. It must be done in perfect humility and in a spirit of complete devotion reposing an implicit faith in the unbounded Might and love of the Lord'.[6]

The prayer for rain is offered outside the habitation because it is only there can one see the devastating[7] effects of the drought'.[8]

It consists of two rak'ahs of congregational prayer followed by a Khutba.

OTHER FORMS OF PRAYER

'There are other forms of Salāh such as two rak'ahs before and two after[9] travelling, two rak'ahs for the seeking of Divine help or inspiration in taking a decision[10], two rak'ahs on

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[1] The prayer for rainfall is not obligatory.
[2] i.e. dryness and want of rain.
[3] i.e. to pray for rain.
[4] Without Azan and Iqama. Raising hands was the common practice with the Holy Prophet as is well known from many sound Hadith.
[5] Such as 'O Allah, grant us pardon, have mercy upon us and send us abundant rain. O Allah, send down rain upon us'.
[6] Siddiqi's Explanatory Notes on Sahih Muslim, Vol. 2, P. 421.
[7] Meaning, ruinous.
[8] Siddiqi's Notes on Sahih Muslim, P. 422.
[9] In the mosque before coming home.
[10] By offering two rak'ahs, supplication and asking Allah for help to guide you to do what is right.

solar eclipse[1], two rak'ahs for the fulfilment of a want[2] and others to prepare for death or martyrdom'.[3]

GENERALIZATIONS

The following general cases and main points should be considered well:

1- If a liquid falls on a person and he does not know if it is water or urine, he need not inquire about nor wash it.

2- One may be assisted by others in performing Wudu.

3- If one finishes his Salāh and sees some impurities on his body or clothes of which he was not previously aware, or he was aware of them but forgot about them, then his salāh is still valid.

4- When you hear the Iqama of Salāh, proceed to perform it with calm, and dignity and do not hurry.

5- A woman who has a prolonged flow of blood[4] is required to wash the blood, and then, perform wudu for each prayer.

6- 'The jurists unanimously agree that obligatory prayer can be performed in a boat; therefore, it is quite logical to say that it can also be observed in train and aeroplanes, etc'[5]

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[1] 'The solar and the lunar eclipses indicate the might of the Lord and His perfect command over the whole universe. So whenever you see such signs of His Great Power, you should submit before Him in prayer and do other acts of goodness and charity as a token of humble obedience to Him'. Quoted from Siddiqi's Notes on Sahih Muslim, Vol. 2, P. 426.

[2] Followed by any supplication.

[3] Free adopted quotation from "the Four Pillars of Islam," P. 73.

[4] After her monthly course.

[5] From Siddiqi's Explanatory Notes on Sahih Muslim, P. 341.

ZIKR[1] AND SUPPLICATIONS AFTER PRAYER

For sure, Zikr (remembrance of Allah) and supplication are of the stressed sunan of the Salāh. They were daily practices of the Holy Prophet.

Thus, we are advised to remember Allah and Supplicate for His pardon and forgiveness, help and assistance, mercy and bounty.

Allah The Almighty Says:

﴾Those who believe, and whose hearts find satisfaction in remembrance of Allah. For without doubt in the remembrance of Allah do hearts find satisfaction.﴿ (13 : 28)

﴾And your Lord says: Call on me; I will answer your prayer.﴿ (40 : 60)

The Messenger of Allah (Peace be upon him) exhorts all Muslims to remember Allah and supplicate for His grace and bounties using certain and special forms[2]. Among these forms are:

1- I seek forgiveness from Allah, three times;
2- Glory be to Allah;
3- Praise be to Allah;
4- Allah is the Most Great;
5- And 'There is no god but Allah' is the best form.

The Holy Prophet said: "If anyone exalts[3] Allah after prayer thirty-three times, and praises Allah, thirty three times, and declares His Greatness thirty-three times, and says to complete a hundred: There is no god but Allah, having no partner,

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[1] The word 'remember' is too pale a word for Zikr, which has now acquired a large number of associations in our religious literature. In its verbal signification it implies to remember; to praise; to rehearse; to celebrate; to make much of..

[2] See P. 89, foot-note 1.

[3] Meaning, glorify and magnify.

with Him, to Him belongs sovereignty and to Him is praise due, and He is potent over everything.' His sins will be forgiven even if these are as abundant as the foam of the sea"[1]

In other Hadith, he said: "O Allah, grant me pardon, have mercy upon me, direct me to the path of righteousness and provide me sustenance."[2]

اللهم اغفر لي وارحمني واهدني وارزقني

"Our Lord, grant us the good in this world and the good in the Hereafter and save us from the torment of Hell-Fire."[3]

ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار

THE DAY AND NIGHT FORMS OF ZIKR[4]

Islam exhorts its followers to be with Allah round the clock in their actions and words, motion and stillness, residence and journey, waking and sleeping, eating and drinking, leaving the house and returning to it, driving (riding-flying) and footing, ins and outs, ups and downs.

It also calls its followers to have lifelike days and nights thru resorting to certain expressions of prayer, forms of Zikr and supplications.

Therefore, our Holy Prophet (Peace be upon Him) has laid down some formulas of remembrance of Allah and solicitation to be used according to situations during the day and night. Here are some examples:

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[1] Sahih Muslim, Rendition of Abdul Hamid Siddiqi, Vol. 1, P. 295.
[2] Sahih Muslim, Vol. 4, P. 1415.
[3] Ibid.
[4] i.e. supplications and remembrance of Allah.

1- When getting up we[1] say:

"Praise is due to Allah, Who gives us life after death (sleep) and unto Him is resurrection".[2]

الحمد لله الذي أحيانا بعدما أماتنا وإليه النشور.

2- Before taking food and drink we say:

"In the name of Allah. O Allah, bless the sustenance you provided us and save us from the torment of Hell-Fire".

بسم الله. اللهم بارك لنا فيما رزقتنا وقنا عذاب النار.

3- When finishing meals and drink we say:

"Praise is due to Allah, Who has fed us, provided us with drink and made us Muslims."

الحمد لله الذي أطعمنا وسقانا وجعلنا مسلمين.

4- When leaving the house we say:

"In the Name of Allah. I have banked upon Allah and there is no might, no power but that of Allah".

بسم الله. توكلت على الله ولا حول ولا قوة إلا بالله.

5- When driving (riding-flying) we say:

"Glory to Him who has subjected this to us, and we were not capable of subjecting it by ourselves. And to our Lord, Surely, must we turn back."[3]

سبحان الذي سخر لنا هذا وما كنا له مقرنين وإنا إلى ربنا لمنقلبون.

6- When visiting the sick we say:

"Lord of people, remove the trouble for in Thine[4] Hand is the cure; none is there to relieve him (the burden of disturb) but only Thou."[5]

أذهب البأس رب الناس بيدك الشفاء لا كاشف له إلا أنت.

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[1] Islam exhorts us to express all supplications in the form 'we' and 'us' to confirm the social fellowship spirit of our teachings.

[2] See P. 94.

[3] Adopted from Abdullah Yusuf Ali's The Meanings of the Holy Qur'an, P. 1327.

[4] Meaning your.

[5] Sahih Muslim, Rendition of Siddiqi, Vol. 3, P. 1195.

7- Before sleeping we say:

"O Allah, it is with Thine Name that I live and it is with Thine Name that I die."[1]

باسمك اللهم أحيا وأموت.

8- Remembrance[2] of Allah:

"The best remembrance (of Allah) is La ilaha illallah"[3]

AL-FATIHA AND SOME SHORT SURAHS

I. Al-Fatiha (The Opening)

(Bismil - lahir - Rahmanir - Raheem) بسم الله الرحمن الرحيم (١)

1- In the name of Allah, Most Gracious, Most Merciful.

(Al-Hamdu Lillahi Rabil 'alameen) الحمد لله رب العالمين (٢)

2- Praise be to Allah, The Cherisher and Sustainer of the worlds;

(Ar-Rahmani-r-Raheem). الرحمن الرحيم (٣)

3- Most Gracious, Most Merciful;

(Maliki Yawmid-Deen). ملك يوم الدين (٤)

4- Master of the Day of Judgement.

إياك نعبد وإياك نستعين (٥)

(Iyyka Na'bu du wa-Iyyka Nasta-'een)

5- Thee do we worship, and Thine aid we seek.

(Ihdinas - Siratal - Mustaqim). اهدنا الصراط المستقيم (٦)

6- Show us the straight way,

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[1] Ibid, Vol. 4, P. 1422.

[2] See p. 126, foot-note 5, and P. 125, foot-note 3.

[3] i.e. There is no god but Allah.

(Siratal - Lazina an'amta 'alayhim). صراط الذين أنعمت عليهم

غير المغضوب عليهم ولا الضالين (٧)

(Ghayril-Maghdubi 'alayhim waladdalleen).

7- The way of those on whom thou hast bestowed Thy Grace. Those whose (portion) is not wrath, and who go not astray.

II. Al-lkhlas (The Purity of Faith)

(Bismil - lahir - Rahmanir - Raheem) بسم الله الرحمن الرحيم

In the name of Allah, Most Gracious, Most Merciful.

(Qul-hwallahu Ahad). قل هو الله أحد (١)

1- Say: He is Allah, the One and Only;

(Allahus - samad). الله الصمد (٢)

2- Allah, the Eternal, Absolute;

(Lam yalid walam yulad). لم يلد ولم يولد (٣)

3- He begetteth not, nor is He begotten;

(Walam yakun lahu kufwan Ahad). ولم يكن له كفواً أحد (٤)

4- And there is none like unto Him.

III. Al-'Asr (Time through the Ages)

(Bismil - lahir - Rahmanir - Raheem) بسم الله الرحمن الرحيم

In the name of Allah, Most Gracious, Most Merciful.

(Wal'Asr) والعصر (١)

1- By (the token of) Time (through the Ages)

(Innal-insana lafi khusr) إن الإنسان لفي خسر (٢)

2- Verily Man is in loss.

إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر (٣)

(Illal-lazina amanu wa 'amilus-salihati wa tawasau bil-haqqi wa tawasaau bissabr)

3- Except such as have faith and do righteous deeds and (join together) in the mutual teaching of Truth, and of patience and constancy.

IV. Al-Falaq (The Daybreak)

(Bismil - lahir - Rahmanir - Raheem) بسم الله الرحمن الرحيم

In the name of Allah, Most Gracious, Most Merciful.

(Qul a'uzu birabiyl Falaq). قل أعوذ برب الفلق (١)

1- Say: I Seek refuge with the Lord of the Dawn,

(Min Shar - ri - makhalaq) من شر ما خلق (٢)

2- From the mischief of created things;

ومن شر غاسق إذا وقب (٣)

(Wamin Shar - ri - ghasikin iza waqab).

3- From the mischief of Darkness as it overspreads;

ومن شر النفاثات في العقد (٤)

(Wamin Shar - ri - nafathati Fil'uqad).

4- From the mischief of those who practise Secret Arts:

ومن شر حاسد إذا حسد (٥)

(Wamin Shar - ri - hasidin iza hasad)

5- And from the mischief of the envious one as he practises envy.

V. An-Nas (Mankind)

(Bismil - lahir - Rahmanir - Rahim) بسم الله الرحمن الرحيم

In the name of Allah, Most Gracious, Most Merciful.

(Qula'uzu birab-bin-nas) قل أعوذ برب الناس (١)

1- Say: I seek refuge with the Lord and cherisher of Mankind,

(Malikin-nas) ملك الناس (٢)

2- The King (or ruler) of Mankind,

(Ilahin-nas) إله الناس (٣)

3- The God (or Judge) of Mankind -

(Min shar-ril-was wasil-khan-nas) من شر الوسواس الخناس (٤)

4- From the mischief of the Whisperer (of Evil), who withdraws (after his whisper) -

الذي يوسوس في صدور الناس (٥)

(Alazi Yuwas wisu fi-suduren nas)

5- (the same) who whispers into the hearts of Mankind

(Minaljinati wan-nas) من الجنة والناس (٦)

6- Among Jinns and among Men.

The close of our call will be:
Praise be to Allah
The Lord of all the worlds

The Pillars of Islam Series - 3

كتاب الزكاة

تأليف

ياسين إبراهيم الشيخ

Zakãh, The Third Pillar of Islam

By

Yaseen Ibrahim Al-Sheikh

بسم الله الرحمن الرحيم

Dedication

To those who have been putting the Noble Words of The Holy Prophet (Blessings and peace of Allah be upon him) "Sadaqa is a proof (of one's faith)" into practice, just for the Sake of Allah, Subhanahu Wata'ala.

Yaseen

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Yaseen Ibrahim al-Sheikh

In the Name of Allah, Most Gracious, Most Merciful.

PREFACE.

All praise belongs to Allah, the Lord of all the Worlds. May blessings and peace of Allah be upon our leader and example, the Prophet Muhammad, his family, his companions, and those who follow his guidance until the Day of Judgement.

This book, the third in our series "The Pillars of Islam", deals with Zakāh, the third pillar of Islam, and provides supporting evidence from the Clear Book of Allah, the Holy Qur'an, the authentic Sunna of the Holy Prophet, the practices of his good companions whose lives were factual demonstrations of all the teachings of Islam and from what scholars of this Ummah- Muslim Nation - have agreed upon.

This book is an appeal to put this pillar (Zakāh), which is the most essential fundamental of the Economic System of Islam, into effect.

It is meant to demonstrate that Islam is not an ascetic religion and does not aim at depriving Muslims of the good things that Allah has provided.

Again, it is meant to clarify that Islam, in all its principles, is not only a way of life but also A Unique way of life, spiritually and materially, individually and collectively.

An impartial look at Islam makes us believe in its Uniqueness which lies in the fact that all its principles are built, theoretically and practically, on the power of Ideological Ideal not on the power of Law.

This power drives all Muslims to obey all Islamic norms and regulations with the promise of an ultimate contentment.

In addition to what is mentioned above, it should be borne in mind that Zakāh or Sadaqa in Islam is not a voluntary act

of charity which a rich person gives to the poor out of his/her own inclination, but it is an obligatory act which every Muslim is enjoined to perform.

Thus, those who refuse to pay Zakāh fall outside the pale of Islam, against them even Jihad must be waged as did the companions of the Holy Prophet (Blessings and peace of Allah be upon him).

The Holy Qur'an reads ﴿(O Prophet), take Sadaqa (Zakāh) out of their property so that it may cleanse and purify them﴾ (9 : 2)[1]

The Holy Prophet (Blessings and peace of Allah be upon him) has said: "Allah has enjoined upon rich Muslims a due to be taken from their properties corresponding to the needs of the poor among them."[2]

Just as Salāh (Prayers) is the most important act of worship which has to be performed bodily, so is Zakāh the main act of worship which is to be performed monetarily.

Indeed, Zakāh is the basis and essence of Islam and its lifeblood. It tests our faith and strengthens it. It is recorded in Sahih Muslim: "Salāh (Prayer) is light, Sadaqa (Charity and Zakāh is a proof."

In this book, in Shā' Allah, we are going to present the true spirit of Zakāh, to pinpoint its various features, to copy the authentic Islamic guidance of performing it, to embody it as a unique institution of the Islamic Economy and, finally, to transform it into an effective socioeconomic discipline. It will also, in Shā' Allah, dispel the doubts and suspicions in the minds of hostile critics, whose first goal is to drive others to be convinced that Islam is a mere emotional belief cut off from the actual domain of human life.

[1] The first no. indicates to "Sura" the 2nd no. indicates to verse.

[2] Reported by At-Tabarani.

Transliteration has been used on a small scale to present the Islamic terminologies such as Zakāh, Sadaqa, Nisab, Khums, Rikaz, Riba, Zimmi...

This point is due to the fact that Islam adopts a terminology of its own so that its own ideals may be distinguished from common ideals.

Another general fact which supports this point is that every language has its own distinctive and fundamental character which breathes the proper sense and purpose.

In conclusion, I pray to Allah (The Great and Al-Mighty) to forgive us, to guide us in what we say and do, to make our efforts prosper in the Cause of Islam and, finally, to make this series "The Pillars of Islam." useful for the Muslims of the English - speaking world. Any suggestions for further improvement of the series will be highly appreciated.

It is He, alone, Who listens to supplications.

Ras Al-Khaimah,

Shawwal 1414/April 1993 **Yaseen Ibrahim Al-Sheikh**

Chapter I

- **Zakãh in the Holy Qur'an and Sunna.**
- **Fundamentals of the Islamic Economic System.**
- **Nature of the Economic System of Islam.**
- **Status of Zakãh in Islam.**

Zakãh in the Holy Qur'an and Sunna

Allah, the Great and Al-Mighty, has associated Zakãh with Salãh in eighty two verses in the Holy Qur'an.

From this we can deduce that after Salãh, Zakãh is the most important pillar of Islam.

The Holy Qur'an states that those who fulfil this duty have been promised abundant reward in this world and in the Hereafter. Whosoever evades paying Zakãh has been sternly warned of the consequences.

Verily, Zakãh is indicated in the Holy Qur'an as a clear manifestation of righteousness and sound faith.

Faith is not merely a matter of words. We must believe in the reality of the existence and goodness of Allah. Practical deeds of charity are of value when they proceed from love and from no other motive.

This fundamental importance of Zakãh will become apparent and discerned by reading the following Qur'anic texts:

﴿And be steadfast in prayer and give Zakãh; and whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do.﴾ (2: 110)

﴿It is not righteousness that ye turn your faces towards East or West, but it is righteousness to believe in Allah and the last Day, and the Angels, and the Book, and the Messengers, to spend of your substance out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, and for those who ask, and for the ransom of slaves, to be steadfast in prayer, and to give Zakãh to fulfil the contracts which ye have made, and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.﴾ (2: 177)

﴿It is He who produces gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): Eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loves not the wasters﴾ (6: 141)

﴿And those in whose wealth a recognized right, for the (needy) who asks and him who is deprived (for some reason from asking.﴾ (70:24-25)

﴿Of their goods take alms, that so thou mightest purify and sanctify them, and pray on their behalf, verily thy prayers are a source of security for them: and Allah is One Who heareth and knoweth.﴾ (9:103)

﴿The Believers must (eventually) win through -those who humble themselves in their prayers, who avoid vain talk, who are active in giving Zakãh.﴾ (23 : 1-4)

﴿O ye who believe: Give of the good things ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants, and worthy of all praise.﴾ (2:267)

Closed eyes imply disgust or connivance because of some feature which we would not openly acknowledge. See "The Meaning of the Holy Qur'an" P. 112.

﴿Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to the Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.﴾ (9: 60)

﴿And woe to those who join gods with Allah - Those who pay not Zakāh and who even deny the Hereafter.﴾ (41:6-7)

﴿And there are those who hoard gold and silver and spend it not in the Way of Allah: announce unto them amost grievous chastisement. On the Day when it will be heated in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs - "This is the (treasure) which ye hoarded for yourselves: taste ye then, the (treasure) ye hoarded."﴾ (9:34 - 35)

﴿And let not those who covetously withhold of the gifts which Allah hath given them of His Grace, think that it is good for them: nay, it will be the worse for them; soon shall the things which they covetously withhold be tied to their necks like a twisted collar, on the Day of Judgement. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.﴾ (3:180)

'Abdullah Yusuf 'Ali, while commenting and clarifying the comprehensive point of view of Islam concerning, Zakāh, says: "The gifts - which Allah has given man of His Grace - are of all kinds: material gifts, such as property, strength of limbs, etc., or intangible gifts, such as influence, birth in a given status, intellect, skill, insight, etc., or spiritual gifts of the highest kind. The spending of all these things (apart from what is necessary for ourselves) for those who need them, is charity, and purifies our own character. The withholding of them (apart from our needs) is similarly greed and selfishness and is strongly condemned.'

Coherently, the Sunna - the second main source of *Islam* - corroborates the Holy Qur'an by highlighting all the sides of this Islamic fundamental obligation, i.e. Zakāh, its norms and its spirit.

Side by side with the Holy Qur'an, the Sunna assures that Islam is an integral whole of which Zakāh is an essential

part. In practice, without the Zakāh, one's Salāh, Sawm and Iman (faith) lack credibility. Thus, it becomes the sign of Iman.

The Sunna expressly considers Zakāh not only as one of the five pillars of the superstructure of Islam but also a proof of faith, and an expression of gratitude, elimination of miserliness and a test of the degree of love for Allah.

Iman, Salāh and Zakāh constitute the basis to bring the community of believers into existence. Those who put aside out of these three principles, in fact, fall outside this community, though they may be Muslims in name only.

The following collection of Hadith will prove what we have mentioned above by word and deed:

"(the superstructure of) al-Islam is raised on five (pillars), i.e. the oneness of Allah, the establishment of Salāh (prayer), payment of Zakāh, the Sawm (Fast) of Ramadan, and the Hajj (pilgrimage to Makka)"[1]

"Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet (Blessings and peace of Allah be upon him) said: "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory Salāh (Prayers) perfectly, pay the compulsory Zakāh, and fast the month of Ramadan." The Bedouin said, by Him in Whose Hands my life is I will not do more than this. "When he (the Bedouin) left, the Prophet (blessings and peace of Allah be upon him) said, "Whoever likes to see a man of Paradise, then he may look at this man."[2]

"You[3] are going to a people who are people of the Scripture. Invite them to accept the Shahadah: That there is no god but Allah and I am His Messenger. If they accept and affirm this, tell them that Allah, the Gracious One, has enjoined upon

[1] Reported by Imam Muslim.
[2] Reported by Imam Bukhari.
[3] To Mu'az Ibn Jabal, when the Prophet sent him to Yemen as its governer.

them five prayers in every day and night, and if they accept that, tell them that He has enjoined Sadaqa upon their assets which will be taken from the rich of the (Muslim) community and distributed to the poor. If they accept that, refrain from laying hands upon the best of their goods and fear the cry of the oppressed, for there is no barrier between Allah and it."[1]

"Allah has enjoined upon rich Muslims a due to be taken from properties corresponding to the needs of the poor among them."[2]

"Whoever is made wealthy by Allah and he does not pay Zakāh on his wealth, on the Day of Judgement it will become a bald-headed male snake with two black spots over his eyes. The snake, on the Day of Judgement, will encircle his neck, and bite his cheeks and say: 'I am your treasure, I am your wealth.'"[3]

Abu Zar (a companion of the Prophet) reported: I went to the Apostle of Allah (Blessings and peace of Allah be upon him) and he was under the shade of the Ka'ba. As he saw me he said: "By the Lord of the Ka'ba, they are the losers. I came there till I sat and I could not stay (longer) and (then) stood up. I said: Messenger of Allah, let my father be ransom for you, who are they (the losers)? He said: They are those having a huge amount of wealth except so and so and (those who spend their wealth generously on them whom they find in front of them, behind them and on their right side and on their left) and they are a few. And no owner of camels, or cattle or goats and sheep, who does not pay Zakāh (would be spared punishment) but these (camels, cattle, goats and sheep) would come on the Day of Resurrection wearing more

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[1] Reported by Al-Jama'a (the Group) i.e. Bukhari, Muslim, Tirmizi, Abu Dawood, Nasa'e and Ibn Majah.

[2] Reported by At - Tabarani.

[3] Reported by Al-Shaikhan, i.e. Bukhari and Muslim.

flesh and would gore him with their horns and trample him with their hooves. And when the last one would pass away, the first one would return (to trample him) till judgement would be pronounced among people".[1]

As a final word, it is clearly stated, beyond doubt, that Iman (Faith) has no weight unless accompanied by the performance of the Salāh and the giving of Zakāh.

Giving Zakāh is, therefore, one of the reasons for which the righteous are given Authority on Earth.

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[1] Reported by Imam Muslim.

Fundamentals of the Islamic Economic System[1]

Islam is Unique by virtue of the fact that its foundations of beliefs and actions are based on the principle of total submission to Allah alone, the Creator and the Disposer of all.

Its beliefs, forms of worship and rules of life are uniformly an expression of this submission.

Its stress on both the material and the spiritual aspects of life is another unique characteristic of the Islamic Economic System.

This gives Islam a separate and unique position among all other systems known to Man.

Islam is the Shari'a which Allah has given to man to organize his life, and is part of this universe, which is created and administered by Allah alone.

This means that obedience to the Shari'a is necessary for human beings so that their lives may become harmonious with the rest of the Universe.

The Shari'a, working in the same vein, specifies the fundamentals of the Islamic economic system. These fundamentals, which are based on sound moral norms, can practically sustain the unique Economic Order of Islam.

First: Allah is the Absolute Owner of wealth.

Allah says in the Holy Qur'an: ﴾And bestow upon them of the wealth which Allah has bestowed upon you.﴿ (24:33)

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[1]Adopted from:

a. "Let us be Muslims" by Khurram Murad.
b. "The Four Pillars" by An-Nadawi.
c. "The Lawful and the Prohibited" by Dr. al-Qaradawi.
d. "The Objectives of the Islamic Economic Order." by M.U. Chapra.
e. "In the Shade of the Qur'an". by S. Qutub.
f. "Milestones" by S. Qutub.

﴾And spend of that where of He has made you trustees.﴿ (57: 7)

The above-mentioned verses proclaim that all the things man considers his own belong, in truth, to Allah Who is their real owner. So, it does not become him to be boastful if he spends from Allah's wealth.

But Allah, in the Holy Qur'an, has conferred the possession of wealth to man. That is, to experience the instinctive joy and sense of possession. So, Allah has not deprived man of the right to own property and to hold and enjoy the fruits of his labour while ascribing their source as exclusively from Himself.

﴾And if you believe and ward off evil, Allah will give you your wages, and will not ask of you your worldly wealth.﴿ (47:36)

The Holy Qur'an describes spending in the cause of Allah for the welfare of His bondmen as a beautiful loan. This also means that wealth is attributed to man to satisfy the instinctive human impulse of loving possession.

﴾And establish prayer, and pay the poor-due, and lend unto Allah a goodly loan.﴿ (73:20)

Second: Vicegerency and Trusteeship.

'The truth that everything belongs to Allah and He is the Absolute Owner of all that exists had permeated the lives of the Muslims of the first century of the Islamic Era so completely that they considered themselves merely to be the trustees of their wealth and did not make use of their material possessions as they wished.'

For, in Islam, the Religion that holds natural view of life, man is the vicegerent of Allah for whom everything on earth has been created.

The Holy Qur'an had perfected their (believers) faith in the doctrine of Vicegerency and Trusteeship and convinced them their worldly goods, though earned with the sweat of their brow, had returned to Allah by virtue of the covenant of Islam. This is what a Muslim affirms when he recites the Confessional Formula and enters into the fold of Islam. He avows and declares that he has surrendered his rights to Allah Who is now entitled to take what He has given.

﴾Allah has bought from the believers their lives and their wealth, and the Gardens (of Eternity) will be theirs in return.﴿ (9:111)

Third: Islam esteems wealth and the wealthy.

'Islam is not an ascetic religion and does not aim at depriving Muslims of the good things that Allah has provided. Virtue therefore lies not in shunning the bounties of Allah, but in enjoying them within the framework of the values for Righteous Living through which Islam seeks to promote the human welfare.

'The values for Righteous Living that Islam propagates permeate all sectors of human activity. There is no strictly mundane sector of life according to Islam. Action in every field of human activity, including the economic, is spiritual provided it is in harmony with the goals and values of Islam. It is really these goals and values that determine the nature of the economic system of Islam'. Among these goals and values are:

'(a) Economic well-being (within the moral norms of *Islam);*

(b) Universal brotherhood and justice;

(c) Equitable distribution of income; and

(d) Freedom of the individual within the context of social welfare.'

Fourth: Social Mutual Solidarity.

Mutual solidarity among believers is a manifestation of their Covenant with Allah which bounds the lives of men.

This is to say that believers, besides being united to each other as to the rest of the mankind by a common origin, are further united by bonds of common ideology, and have been characterized in the Holy Qur'an as 'Brothers in Faith.'

A natural corollary of this concept of brotherhood is mutual co-operation and aid.

This, of course, is meaningless unless accompanied by economic justice such that the have-nots get their due, the wealthy assume their fiscal responsibilities, being one kind and helpful when there is need on earth and so on.

In a very remarkable Hadith our Prophet Muhammad (Blessings and peace of Allah be upon him) has said: "Mankind is the family of Allah and the most beloved of them before Him is one who is the best of His family."[1]

Another Hadith says: "A Muslim is the brother of another Muslim; he neither wrongs him, nor leaves him without help, nor humiliates him."[2]

Fifth: The Prohibition of Usury[3]

'Zakāh is the reverse of usury. In origin and design and nature and purpose the two are inimical to one another and the fruits they bear and the effects they produce, both for the individual and the society, are also widely different.

'While the fear of Allah, the doing of one's duty to Him, the seeking of His good pleasure, the concern for His needy and destitute bondsmen and kindliness, compassion and self-

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[1] Reported by Baihaqi.

[2] Reported by Imam Muslim.

[3] Based on: 'The Four Pillars of Islam' and 'The Lawful and the Prohibited in Islam.'

denial from the essence of Zakāh, the entire system of usury is reared upon defiance of Allah, hard-heartedness, excessive greed and heartless exploitation of others. Consequently, Zakāh leads to the promotion of faith and the development of the spirit of brotherhood and fellowship feeling. Visible signs of economic well-being become manifested in society, goods are visited with prosperity and love is generated in the hearts because of it. The practice of lending money on interest, conversely, breeds egotism, covetousness, bad-miserliness and mistrust. It fosters the concentration of wealth in the hands of a few.

'Usury sustains and promotes conditions that give rise to class-hatred. The poor and the under-privileged masses are always at a loss. The society gets divided into two distinct groups of haves and have - nots. The Holy Qur'an has, therefore, condemned usury in the strongest terms. It has used much greater force to denounce it than to extol charity. The Holy Qur'an employs the same method in dealing with usury as it does in case of lewdness and other moral sins. For instance, take this verse:

﴾O ye believe! Observe your duty to Allah and give up what remaineth (due to you) from usury, if you are (in truth) believers. And if you do not, then be warned of war from Allah and His Messenger. And if you repent then ye have your principal (without interest). Wrong not, and ye shall not be wronged.﴿ (2: 278-279)

The revolting picture of the usurer drawn by the Holy Qur'an is enough to fill the heart of a Muslim with disgust and distaste.

﴾Those who swallow usury cannot rise up save as he ariseth whom the Devil has prostrated by his touch. That is because they say: Trade is just like usury.﴿ (2 : 275)

The Holy Prophet (Blessings and peace of Allah be upon him) has declared war on usury or interest (Riba in Arabic)

and on those who deal with it; he has pointed out its dangers to society, saying: "When usury and fornication appear in a community, the people of this community render themselves deserving of the punishment of Allah."[1]

Another Prophetic Hadith reads: "The curse of Allah rests on him who offers loan on usurious terms, and on him who receives, and on the writer who writes the deed thereof, and on him who does not spend in charity."[2]

'The strict prohibition of Riba (interest and usury) in Islam is as a result of its deep concern for the moral, social, and economic welfare of mankind. Muslim scholars have given sound arguments explaining the wisdom of this prohibition.'

Imam al Razi, in his Tafsir (interpretation) of the Holy Qur'an has mentioned the following four points:[3]

a) The taking of Riba implies appropriating another person's property without giving him anything in exchange, because one who lends one dirham (unit of money) for two dirhams gets the extra dirham for nothing;

b) Dependence on Riba does not only prevent people from working to earn money but also no one will bother to take the trouble of running a business or risking his money in trade or industry;

c) Permitting the taking of Riba discourages people from doing good to one another, as it is required by Islam;

d) The lender is likely to be very wealthy and the borrower poor.

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[1] Reported by al Hakim.

[2] Reported by Imam Ahmad.

[3] Briefed from "The Lawful and the Prohibited in Islam."

Nature of the Economic System of Islam.

Dr. M.Umar Chapra, writing under the caption, nature of the Economic System of Islam, in his monumental work, Economic System of Islam, Says: 'material well-being based on the unshakable foundation of spiritual values constitutes an indispensable plank of the economic philosophy. The very foundation of the Islamic system being different from that of capitalism and socialism, which are both earthbound and not oriented to spiritual values, the superstructure must necessarily be different.

'The Islamic system is dedicated to human brotherhood accompanied by social and economic justice and equitable distribution of income, and to individual freedom within the context of social welfare. This dedication is, it must be stressed, spiritually oriented and finely interwoven into the whole fabric of its social and economic norms.'

Status of Zakāh in Islam

The various aspects of Islam, ideological, spiritual, legal, social, political, are mutually consistent and complement each other. Muslims are not to occupy themselves with worship only, but they are to work hard to further and implement Islam in all walks of life and create and promote the best Muslim society.

Zakāh, from this point of view, is an essential building block of the Muslim society. To give Zakāh is one reason the righteous are given authority on earth.

'Zakāh, as an institution, is intimately tied to the fiscal policies and even plays a greater role in removing inequality in the Muslim society. Its application is not confined to a day or two but goes beyond a year.'

Meaning of Zakāh

Zakāh, which is an Islamic fundamental 'Ibadah (worship) and not a tax, means both growth and purification. Technically it means to purify one's possession of wealth by distributing a prescribed amount - imposed on the rich - which has to be given to the poor - as their right - as an essential mode of 'Ibadah and NOT alms. By paying it, one aspires to attain purification in heart and in self and the cultivation of good deeds on the one hand; and the blessings of increase in wealth on the other hand.

For a better understanding of the meaning of; Zakāh some explanation is required.

The other word used for Zakāh, both in the Holy Qur'an and the Hadith, is Sadaqa (pl. Sadaqaat) which is derived from Sidq (the truth and right). The term Sadaqa incorporates Zakāh.

Sadaqa is of two kinds: (a) Sadaqa tatawu (Voluntary contribution) and, (b) Sadaqa mafruda (Obligatory con-

tribution) as we can see in the Holy Qur'an Sura 9: verse 60. (See page 5 in this book).

In the terminology of Fiqh (Islamic jurisprudence), a clear distinction between Sadaqa and Zakāh is made, as Sadaqa generally refers to any kind of charity which is given for the sake of Allah, whereas Zakāh signifies the obligatory contribution which every "well-off" Muslim has to pay to the poor.

By the way, 'There is no comparable practice in other religions. Hence, while terms such as, charity, alms, poor-due, poor-tax, tithe, dole, almsgiving' and other such terms have been used by translators, all lack the true sense of the word Zakāh.

Importance.

Zakāh occupies the third position among the fundamentals of Islam, the first and second being Shahadah (Declaration of faith) and Salāh (Prayer). The Holy Qur'an makes this pivotal importance crystal clear, although in popular belief Sawm (fast) is ranked after Salāh, because it is usually so listed.[1]

Zakāh was made obligatory at al-Madinah al-Munawarah (Madina the Radiant) in the second year of Hejira of the Prophet (Blessings and peace of Allah be upon him).

It is associated with Salāh at eighty two places in the Everlasting Miracle of Islam, The Holy Qur'an.

﴾And be steadfast in prayers and give Zakāh.﴿ (2:110)

The Holy Prophet (Blessings and peace of Allah be upon him) has said: "Islam rests on five things: to witness that there is no god but Allah and that Muhammad is His servant and Messenger, to perform Salāh to give Zakāh...."

Imam as-Sarkhasi, clarifying the fundamental importance of Zakāh, holds the view that Zakāh equals one third of Islam. This standpoint is supported by the Qur'anic Statement:

[1] Adapted from "Let us be Muslims."

﴾But (even so) if they Repent and Establish Regular Prayers and Pay Zakãh, then they are your Brethern in Faith.﴿ (9: 11)

So important is Zakãh in Islam, the Ummah (Muslim nation) has accepted and acted on it as an obligation, as a matter of course.

It is related by Abu Huraira (May Allah be pleased with him) that the Holy Prophet (Blessings and peace of Allah be upon him) once said: "I have been ordered to wage war against the people till they testify that there is no god but Allah and that Muhammad is His Messenger, perform Salãh and pay the Zakãh...."[1]

Abdullah Ibn Mas'oud, a companion of the Holy Prophet, and Jabir Ibn Zaid, a follower of the companion may Allah be pleased with them both, believe that Allah, Subhanahu wata'ala, does not accept one's Salãh unless one pays the Zakãh.

The above-mentioned point is further supported by Abu Bakr's (the first Caliph, may Allah be pleased with him) decision to wage war against those who dissociated Salãh from Zakãh.

From a reasonable point of view, giving Zakãh leads to two major benefits: it keeps one away from sin and saves the giver from moral illness, arising from the love and greed for wealth; through Zakãh the poorer classes are being cared for.

Payment of Zakãh.[2]

As for the payment of Zakãh: people are classified into three groups:

A- Fulfillers.

Fulfillers are those who accept Zakãh as a matter of course and pay it in its due time and amount.

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[1] Bukhari and Muslim.
[2] Adapted from "Fiqh us-Sunnah."

Allah, Subhanahu wata'ala, will reward them with good in this life and good in the Hereafter as stated in the Holy Qur'an:

﴿The Believers must (eventually) win through - Those who humble themselves in their prayers; who avoid vain talk; who are active in giving Zakãh.﴾ (23: 1-4)

B- Defaulters.

Defaulters are those who refrain from paying Zakãh without denying its obligation. It pains them to render Allah's due in wealth which He has bestowed. This does not place them outside of the fold of Islam.

As for the ONE who refrains from paying Zakãh without denying its obligation, he would be guilty of committing a sin, a major one. The Muslim ruler has to force him to give it, provided the ruler does not take more than the due amount.

On the other hand, if SOME PEOPLE refrain from paying it knowing that it is due and that they can afford to pay, they should be fought until they yield and pay.

In the same vein, we cite the viewpoint of Allah's Messenger's deputy and successor, Abu Bakr, may Allah be pleased with him, concerning refusal to pay Zakãh:

"By Allah! If they withhold even a she-kid that they used to pay at the time of Allah's Messenger, Blessings and peace of Allah be upon him, I will fight them."[1]

C- Deniers.

As an obligation, Zakãh is one of the essential requirements of being a Muslim. Thus, if somebody denies *its* obligation, he becomes an outlawed disbeliever and he legally deserves to be killed unless he recently embraced Islam.[2]

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[1] Reported in all the books of Hadith except Ibn Majah.

[2] In such case, the Muslim ruler has to remind this denier to pay Zakãh even by force. If he refuses, then he becomes outlawed.

As a final word in this context, in the Holy Qur'an, it is stated that refusal to give Zakāh is the mark of idolaters who deny the Hereafter:

﴾And woe to those who join gods with Allah who pay not Zakāh and who even deny the Hereafter.﴿ (41: 6-7)

Chapter II

- **Concept of Zakãh and the Reforming Role of Islam.**
- **The Virtues and Benefits of Zakãh.**

Concept of Zakãh and the Reforming Role of Islam.[1]

Like the other fundamental duties of faith, such as, Salãh, Sawm, and Hajj, in Zakãh, too, Islam has a reforming role of grand importance. Islam introduced many authentic reforms that satisfy all the individual and collective requirements of charity. In addition, these reforms are free from pollution through distortion or misinterpretation which has been the cause of ruin of the earlier faiths.

When a person with a scholastic frame of mind looks for a clear, precise and comprehensive law of charity in ancient religions he finds there that the law of charity merely consists of a few vague and incoherent principles which can be better described as moral and religious exhortations.

If, for instance, one wants to know ON WHOM Zakãh was enjoined in those faiths and ON WHAT GOODS the OBLIGATORY MINIMUM for it and to WHOM IT WAS TO BE PAID and the legitimate items of its EXPENDITURE, no adequate answers will be obtainable. On the contrary, all THESE POINTS are FULLY EXPLAINED in the SHARI'A OF ISLAM.

Charity In Hinduism.

As for the charity in Hinduism, just study and consider the following authentic extractions:[2]

1- Alms-giving among the Hindus is primarily a religious obligation.

2- Of alms-giving, as the bestowal of gifts upon the poor and needy prompted by a feeling of sympathetic compassion, Hinduism Knows Nothing.

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[1] Adapted from an-Nadawi's The Four Pillars of Islam.," PP-117-137.

[2] "Encyclopedia of Religions and Ethics". Briefed from the above named book without any changes or comments.

3- The only rightful recipients of alms are the Brahmins and the various orders of ascetics.

4- Monks and ascetics do not bestow but receive. Generosity is enjoined upon them as a part of their vow.

5- All Hindu ascetics live by alms; they may not and do not, in any case, earn their living by work. They are mendicants.

6- Alms-giving is practised in the form of donations, gifts, grants and dedications for the benefits of the teachers of religion.

7- Alms-giving is also practised by Hindus in the form of gifts and endowments for hospitals and animals.

8- The giving and receiving of alms was held not only to be virtuous but also essential for self-purification. Consequently, going from door to door collecting alms and living on them has come to be regarded in some religions of India as an act of worship.

Judaism.

We learn from the Old Testament that the Israelites had to pay the tenth part of the crop of their land and herds of cattle in charity. Those among them who were twenty years or above were required to make an offering of half a shekel to the Lord. Similarly, at the time of reaping the harvest it was enjoined upon them not to reap the corners of their fields but to leave them for the poor.

Every three years the revenue thus collected was deposited at Jerusalem. One-tenth of it was given to the priests. Out of it the food was distributed to the strangers, the poor, the orphans and the widows. The cash atonement was set aside for the service of the tabernacle (the portable structure used by the Jews) of the congregation and for buying the vessels of the altar.

The Jewish Scriptures do not praise begging or living on charity but instil the qualities of dignity and self-reliance

among the Jews. It is further laid down that the poor should give alms.

In the Mosaic legislation, it is enjoined to give a tithe of income but, in practice, only a fifth part is donated lest the giver himself be forced by circumstances to be the recipient.

It is also ordained that charity is to be collected by force from the defaulters. Likewise, it should be given to parents, brothers and sisters first, then the poor. A daily distribution of food and a weekly dole of money were two main features of the Talmudic period. At the same time, the poor should never be put to shame by receiving charity.

Notwithstanding the relative similarity with the teachings of Islam, a few instances of which we have cited above, a MAJOR DIFFERENCE between the structure of charity in the two religions is that among the Jews there exists a PRIESTLY CLASS, distinguished by birth or association, for collection and administration of tithes whose office is HEREDITARY. This led to the creation of vested interests in charity, i.e. being an absolute right or possession.

As for the measure of sincerity displayed by the Jewish community in the discharge of the religious obligation of charity: 'This law contains no provision for the collection of the tithe, everything being apparently left to the conscience of the tax-payer, which all experience proves to be a slender reliance.... we read that the tithes were not paid.'

According to "Moore, G.P.: Judaism.", the neglect of tithing was one of the causes of exile.

Bearing in mind the evidence furnished by Jewish scholars and the fact that the Jews have generally been famous for wealth, being engaged in trade, Riba (usury), noted for business shrewdness and making money by all means, let us consider the following Qur'anic statement:

﴾Verily Allah heard the saying of those who said: Allah, forsooth, is poor, and we are rich!﴿ (3 : 181)

﴾The Jews say: Allah's hands are fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will.﴿ (5:64)

The Holy Qur'an tells us that though the Jews of Arabia controlled a large part of the country's wealth and most of the trade was in their hands, they habitually evaded the payment of Zakāh and shrank back from spending of their worldly possessions in other spheres of charity.

﴾And remember we took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; and pay Zakāh, then did ye turn back, except a few among you, and ye backslide (even now)﴿ (2 : 83)

Christianity.

Jesus had not brought for his followers an elaborate law corresponding to that of Moses (Peace be upon them both). Jesus' mission was confined to enacting a few amendments in the existing Shari'a and fostering true spirit of sincerity, submission, kindliness and fellowship among the Children of Israel. This means that no precise law of charity is found in the Christian literature or canonical decrees. What is contained in them does not go beyond moral instruction and advice.

Christ in his Sermon on the Mount... enforces the duty of alms-giving. It is assumed that his followers are to do alms-giving, only alms-giving must be done out of pure charity, and not from any desire for display or praise.

'Yet we must not think of Christ as a weak philanthropist. He would have his followers show more regard to the care of the souls of their fellow men than to the relief of their bodies.'

'The immediate outpouring of the spirit which took place on the day of Pentecost was the establishment of a voluntary, self-imposed system of communism, the richer members of the community contributing all, or almost all, their goods to relieve the necessities of their poor neighbours.'

'The direction which he (St. Paul.) gives for a weekly collection of alms, in this case seems to have been the origin of a custom which was largely followed in the different churches, and has continued to be in force to our own day.'

'St. James sums up the whole of religious service in these words: Pure religion and undefiled before our God and Father is this: to visit the Fatherless and widows in their affliction and to keep oneself unspotted in the world.

'Lastly, St. John put the duty in the clearest light, connecting most closely the service of man with its originating motive in the love of God'

'We see, then, how in the teachings of Our Lord Himself and of His immediate followers alms-giving was recognised as one of the primary duties of the Christian life.'

The Reforming Role of Islam.

Islam, which is the last and final Word of Allah, ends the series of His Messages to mankind. It therefore came with a general law suitable for all times and places, and for the whole of humanity. Islam recognizes the needs and interests of all people, of all individuals as well as groups, in all fields of life. Thus, it has satisfied all sides living in the Muslim society through its balanced equitable legislation.

Islam has enacted a number of changes in the conception and plan of the institution of Zakāh and charity, which have

a far-reaching effect on the moral life, which joins and unites all sides of society firmly. Here we will mention a few of them.

First: Islam abolished the vested interests, both religious and lineal (from father to son), that had become entrenched in the institution of charity. The monopolistic system had worked to the detriment of the privileged classes themselves by perverting their moral outlook and making them lazy.

What guaranteed sustenance for such people was that they were the descendants of a Prophet, or belonged to a particular family, or held a religious office.

In contrast to the above - mentioned, the Holy Prophet Muhammad, blessing and peace of Allah be upon him, once and for all, put an end to the injustice by doing away with every kind of monopoly in Charity. He even went to the extent of prohibiting the acceptance of Zakāh to the entire clan of Bani Hashim, to which he himself belonged, by proclaiming in an unequivocal statement that "Sadaqa is not allowed to us."[1]

"Sadaqa is the grime (dirt) of the people and it is not permitted to Muhammad and his descendants to accept it."[2] But the doors of Zakāh and charity have been remained open for the general body of Muslims, to the poor, the needy and the destitute, and their rights have never been ignored.

At the same time, when Riba (usury) was prohibited the Prophet (Blessings and peace of Allah be upon him) applied it, first of all, to his own kinship. In the Farewell Hajj he (Blessings and peace of Allah be upon him) declared: "This day all sums of Riba (interest and usury) are remitted and the beginning will be made with the loans of 'Abbas Bin 'Abdul-Muttalib."[3]

Second: The Prophet (Blessings and peace of Allah be upon him) did away with all middlemen between the givers

[1] Reported by Imam Ahmad, Tirmizi and Abu Dawood.
[2] Reported by Imam Muslim.
[3] Muslim

and recipients of Zakāh as were found in Judaism, such as, the hereditary priests of Jerusalem, through whose agency alone could the duty of charity be discharged. There are no intermediaries between Muslims and their Lord. A Muslim can establish Salāh, give Zakāh, fast in Ramadan and perform the Hajj all by himself.

Third: The increase in the rights of the recipients is another praiseworthy contribution of Islam. Recipients have the right to make use of what they have received according to their needs and wishes.

Fourth: Islam has brought an elaborate comprehensive law of charity. It defines: holdings subject to Zakāh, its recipients, its uniform rate 2 .1/2%, the due time (i.e. to be paid every year), the Nisab (minimum amount of property liable to payment of Zakāh), the legitimate items of expenditure and the best way of payment, i.e. no taunting nor hurting.

Islam considers Zakāh as an obligatory mode of 'Ibadah. It also frees this 'Ibadah from the whims of the payers and makes it as a recognized right of the poor in the wealth that Allah, Subhanahu wat'ala, has bestowed upon the rich.

Fifth: And, finally, these new great improvements made charity in Islam a most progressive, noble and comprehensive social and devotional institution. It is a godly system. It is a duty enjoined by Allah and undertaken by Muslims in the interest of society as a whole.

The Virtues and Benefits of Zakãh

Zakāh, like all other modes of 'Ibadah, is greatly effective in the promotion of the love of Allah and the earning of Divine Mercy. On the other hand, Zakāh is constructive and productive in bringing the true Muslim society into being, one reason the righteous are given authority on earth.

Zakãh is a monetary 'Ibadah.

Zakāh is not a governmental tax. Its main purpose is to show the payer's obedience to his Lord's Ordinances, precepts and teachings.

It is an 'Ibadah whose goal is to demonstrate and test one's Iman (faith) on the one hand; and to liberate him from the bondage of wealth and to give rise to the best feelings towards the needy on the other hand.

It is a special favour of Allah, Subhanahu Wata'ala, on this Ummah. The wealth which is spent in the cause of Allah is made lawful for use by the poor just as made payable by the rich.

Zakãh is an equitable system of wealth distribution.

Zakāh, in fact, 'is a vital part of the elaborate and equitable system of the distribution of wealth established by Allah for the benefit of mankind.'

'Islam neither approves of hoarding and unlimited building up of capital, nor of obligatory equal distribution of wealth as both are unjust.'

Islam 'emphasizes the payment of Zakāh for redistributing income from the rich to the poor who, because of personal disability or handicaps, are unable to attain a respectable standard of living by their own effort. So that, in the words of the Holy Qur'an:

﴾Wealth does not circulate only among your rich﴿; and three divisions of the estate of a deceased person, in accordance with a given formula, among a number of individuals so as to intensify and accelerate the distribution of wealth in society.'

Zakãh is a social security.

Zakãh is a godly establishment for security among Muslims. If it is collected as the Holy Qur'an specifies, it will not only be enough to meet the needs of the deprived classes but also can lead to a state of balance among the different classes of society - and Islam was the first to put it into effect.

Zakãh is a self-refinement.

'Zakãh keeps one away from sin and saves the payer from moral ills arising from the love and greed for wealth.

The Zakãh payer is a free responsible one. He equally lives for his own sake and for others.

Zakãh has a wonderful social role.

Zakãh soothes the feelings of poor people, satisfies their needs, and strengthens the bonds of mutual love between the poor and the rich.

It is a peerless means that Islam has imposed to maintain social solidarity, co-operation and cordiality among Muslims.

It is a proof of Muslim brotherhood and a manifestation of the Islamic teachings in effect.

In addition, it leads to an atmosphere within which the poor can live free from worry and be assured that their dues will be paid to them properly. It is their right to receive Zakãh just as it is an obligation for the rich to pay it.

Zakāh saves Muslims from misfortunes and makes amends for sins.

Zakāh protects its fulfillers from the wrath of Allah, Subhanahu wat'ala, from the fires of Hell and from calamities.

It also leads to gaining the pleasure of Allah, the Great, and to obtaining His forgiveness and blessings.

Allah, Subhanahu wat'ala, says in the Holy Qur'an: ﴿But My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and pay Zakāh﴾ (7 : 156)

The Messenger of Allah (Blessings and peace of Allah be upon him) has said: "A secret Sadaqa extinguishes the anger of the Lord and repels evil death"[1] "And the Sadaqa puts out sins." "Safeguard your wealth via paying Zakāh."[2]

Zakāh has a self - generating reformative system.

Since Zakāh is a well - grounded system of self-reformation; it leads the payers to show self - discipline when they give the poor dues without any control of authorities.

Thus, it increases Iman (faith) and also one's moral consciousness becomes greater and more remarkable.

As a final word, this institution, i.e. Zakāh, illustrates how Islam introduced a system that combines practice with ideals on the one hand; and adjusts and harmonizes the ideals in an unprecedented way on the other hand.

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[1] Recounted by Tirmizi.
[2] Related by Abu Dawood.

Chapter III

- On Whom Zakãh is Obligatory
- Kinds of Wealth Subject to Zakãh.
- Payment of Zakãh: Time, place, manner.
- Types of Wealth Exempt from Zakãh.

On Whom Zakãh is Obligatory

Zakãh is obligatory upon a person if:

1- He is a Muslim;
2- He is a free person not a slave;
3- He owns wealth to the value of Nisaab, i.e. the minimum of one's holdings liable to Zakãh;
4- And further the wealth should be: (a) fully owned by him after settling debts, (b) in excess of his personal needs (clothing, household furniture, cars, utensils etc. are termed as articles of personal use), (c) wealth should be possessed by him for a complete lunar (Not Solar) year[1], i.e. the passing of Hawl[2] and (d) of a productive nature from which he can derive profits.

There is no Zakãh on the necessaries of life such as dwellings - houses, or articles of clothing, or household furniture, or cattle kept for immediate use, or slaves employed as actual servants, or weapons designed for present use, or upon books used by scholars and researchers, or upon tools used by craftsmen, etc. if such items are not intended for trade.

As for Zakãh on the holdings of infants and mentally retarded people: the guardian, according to the opinion of the Majority of Scholars, must pay Zakãh on their behalf from their property if it constitutes a Nisaab.

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[1] Zakãh upon 'Agricultural Products' is not subject to this condition.

[2] Possessing the Nesaab for one lunar year is called Hawl.

Kinds of Wealth subject to Zakāh

Islam, the only way of life that sets things to right, enjoined Zakāh on the following types of wealth:

1) Gold and silver and cash;
2) Articles of merchandise;
3) Agricultural products, plants and fruits;
4) Livestock;
5) Minerals and treasures.

Gold, Silver and Cash

Abu Huraira (may Allah be pleased with him) reported Allah's Messenger (Blessings and peace of Allah be upon him) as saying: "If any owner of gold or silver does not pay what is due on him, when the Day of Resurrection would come, plates of fire would be beaten out for him, these would then be heated in the fire of Hell and his sides, his forehead and his back would be cauterised (burnt) with them. Whenever these cool down, (the process is) repeated during a day the extent of which would be fifty thousand years, until judgement is pronounced among servants, and he sees whether his path is to take him to Paradise or to Hell."[1]

Zakāh is prescribed for gold and silver - coins, ingots or dust - as long as the amount owned constitutes a Nisaab and attains the conditions explained in the previous subject concerning the Nisaab.

The Nissab of gold and silver is as follows:[2]

1- Gold: 20 Mithqal = 85 grams (of pure gold).

2- Silver: 200 Dirhams = 595 grams.

The rate of Zakāh which was fixed by the Prophet is 2.5 per cent of the value of gold (or silver) upon which Zakāh is to be paid.

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[1] Related by Imam Muslim.
[2] According to the opinion of the Majority of Scholars.

As for combining gold and silver: If the gold possessed is not equal to the value of 85 grams, or the silver possessed is not equal to the value of 595 grams, but the value of both combined is equal to the value of either the Nisaab of *gold or* silver, then Zakāh becomes obligatory.

As regard to cash, shares and bonds[1]: They are also subject to Zakāh. The Nisaab of each type equals the value of 85 grams of pure gold. For example, 85x45 Dirhams (current price per gram in the UAE currency)= 3825 Dirhams. This means that if you have 3825 Dirhams, or their value in any other currency, or more and this amount attains the conditions explained page 41 concerning the Nisaab, you are to pay Zakāh at almost a rate of 2.5 per cent for the total amount you have.

Zakāh on debts.

If debt is acknowledged by the debtor with the willingness to pay it off, the creditor should pay Zakāh on this debt.

On the other hand, if the debt is not acknowledged either because the borrower is unable to pay or it is deferred, the creditor ought to pay Zakāh on the debt for only one year when he receives it.

Zakāh on Jewelry.

Scholars agree that diamonds, pearls and all other kinds of precious or semi-precious stones owned for personal use are not subject to Zakāh unless they are intended for trading.

As for woman's gold and silver jewelry: The Majority of Scholars hold the view that there is no Zakāh on women's ORDINARY jewelry. But, if a woman has an unusual

[1] Dealing in bonds is Haram (Prohibited) in Islam. Bonds are certificates of debt from a government, bank or company and offering repayment with interest by a fixed date. But, shares are parts of the capital of a company, returning to the holder a proportion of the profits.

amount of jewelry that shows a clear extravagance or keeps her jewelry as a treasure she has to pay Zakāh.

On the other hand, using utensils made of gold or silver is not only Haram (prohibited) but also necessitates paying Zakāh whether they are used by women or men.

On the contrary, Imam Abu Hanifa and Ibn Hazm are of the opinion that Zakāh is compulsory on women's jewelry provided they constitute a Nisaab.

Zakāh on Woman's Dower.

Briefly speaking, a woman's dowry is subject to Zakāh and must be dealt with as we deal with the question of Zakāh on debts, i.e as a credit for woman.

This means that: (a) If this debt is to be paid by a rich man (the husband), the payment of its Zakāh will be obligatory, and (b) if this debt is to be paid by an insolvent one or it is deferred, the woman ought to pay the Zakāh on this debt (her dower) for only one year when she receives it.[1]

Zakāh on house (land, factory) rent.

There is Zakāh on the revenues of all rented buildings set for habitation as well as the income derived from motor-cars, vans, trucks and the like provided that the fixed amount meets these conditions: receiving the money and completion of Nisaab at the end of the year.

Zakāh Upon Aritcles of Merchandise

The Majority of scholars among the Sahabah (companions of the Prophet), the Tabi'een (followers who came after the Sahabah), the generations after them, and the Fuqaha (jurists) who came subsequently held the view that Zakāh on the articles of merchandise is obligatory.

[1] From Al-Sharh Al-kabir, v.2, p.447.

Samura Ibn Jundub (may Allah be pleased with him) reported "The Beloved Prophet (Blessings and peace of Allah be upon him) used to order us to pay Sadaqa (Zakāh) on what we intended for sale."[1]

Articles that are bought for resale (goods, estates, clothing, animals, cars, buildings, plants, fruits, silver, gold, etc. are referred to as merchandise.

The Nisaab for Zakāh on merchandise is the same as that for cash, i.e. if the value of the articles equals the value of 85 grams of gold, or more, then, it becomes obligatory to pay Zakāh at the rate of 2.5 per cent on the combined figure of the capital and the profit.

In addition to that, Zakāh on the articles of merchandise is conditioned by the following:

1- Nisaab. The articles possessed must be equal, or exceed, the value of the Nisaab dealt with above.

2- Hawl. Value of these articles must be possessed for a full lunar year.

3- Intention of trade. The articles of merchandise are intended, at the time of possession, for trade.

Zakāh on Plants and Fruits

Evidence.

Plants and fruits are subject to Zakāh for Allah, Subhanahu Wata'ala, says in the Holy Qur'an:

﴿But render the dues that are proper on the day that the harvest is gathered.﴾ (6 : 141)

Working in the same vein, the Beloved Prophet (Blessings and peace of Allah be upon him) has enjoined Zakāh on the agricultural yield as shown in this sound Hadith: "A tenth is

[1] Reported by Daraqutni and Ibn 'Abdul-Bar'.

payable on what is watered by rivers, or rains, and a twentieth on what is watered by camels."[1]

Rate.

Basing on the aforesaid Hadith, a basic principle has been laid down for Zakãh in the agricultural yield. If the land is irrigated by artificial methods, one-twentieth part of the yield is to be paid as Zakãh. But if the land is irrigated by rain, rivers, fountains, streams or by inner moisture of the earth, then one-tenth is to be paid after covering all costs and expenses.

Nissab.

As for the Nissab of plants and fruits, the Beloved Prophet (Blessings and peace of Allah be upon him) has said: "No Sadaqa (Zakãh) is payable in less than five wasaqs[2] of dates or grain."[3]

Types subject to Zakãh.

Scholars agree that Zakãh is obligatory on: wheat, barley, dates and raisins. There is, however, disagreement over whether all other types of agricultural yield are exempted or not.

The Majority of Scholars hold the view that all types of agricultural yield (except vegetables and fresh fruits) which can be stored, or used as regular food, or dried, and are planted by human beings, are subject to Zakãh.[4]

One point of importance to remember is that Zakãh on plants and fruits becomes due when the grains become mature and ready to be rubbed off and on the fruit when it is

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[1] Reported by Imam Muslim.

[2] The five Wasaqs would equal, according to the Majority of Scholars, 651.4 Kg.; and 675 kg. according to Dr. Al-Tayar.

[3] Imam Muslim.

[4] See "al-Fiqh al-Islami" by Dr. al-Zuhaily.

ripe. But, it must be paid after the grains are husked or the fruit becomes dried.

This means that the passage of Hawl, i.e. possession of property for one complete lunar year is not conditioned for paying Zakāh on plants and fruits. It also means that Zakāh is to be paid only once even if the rest of this kind of property is kept, or not spent, in many years.

Honey and animal products.

From a juristic point of view, according to al-wajeez Fi Fiqh al-Zakāh" and Dr. 'Abdullah al-Tayar, it is most probably to say that Zakāh is obligatory on honey and animal products such as eggs and dairy products produced in poultry farms and silk made by silkworm fed on mulberry.

As for the Nissab and rate of Zakāh on honey and animal products: Each type should attain a Nisaab equal to five wasaqs, 651.4 kg and the rate is one-tenth to be given after covering all costs and expenses.

Another view of some Fuqaha says that these types of wealth are to be dealt with as articles of merchandise.

Zakãh on Livestock

Definition

Animals that are subject to Zakãh include: camels, cows, bulls, buffalos, sheep and goats.

Evidence

There are many sound Hadith explicitly indicating that camels, cows and sheep are subject to Zakãh; bulls, buffalos and goats are also included. This point enjoys the consensus among scholars.

The Holy Prophet (Blessings and peace of Allah be upon him) said: "By Allah in Whose Hands my life is, whoever had camels or cows or sheep and did not pay their Zalãh, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgement amongst the people."[1]

Conditions.

The Majority of Scholars hold that this type of Zakãh is conditioned by the following:

1) Nissab. The animals concerned must attain a Nisaab. The fixed minimum numbers of animals are: five of camels, forty of sheep and thirty of cows.

2) Hawl. The Nisaab should be possessed for complete lunar year.

3) Grazing most of the year in the available pasture.

4) Not used by the owner for ploughing lands, carrying effects or any other immediate use.

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[1] Recounted by Imam Al-bukhari.

5) For it to be acceptable, the Zakāh of animals should meet these points: (a) a defective animal should not be taken as Zakāh unless all of the other animals are defective; (b) Zakāh should be paid from the average, not the best nor the worst animals; (c) the ages named in the detailed paragraphs below; and (d) the sex, i.e. to be female with few exceptions.

The Zakāh of Camels.

Zakāh is not due on less than five camels, and upon five camels it is one goat or sheep. One goat or sheep is due upon any number of camels from five to nine; two goats or sheep for any number of camels from ten to fourteen; three goats or sheep for any number of camels from fifteen to nineteen; four goats or sheep for any number of camels from twenty to twenty-four; upon any number of camels from twenty-five to thirty-five the Zakāh is a Bint Makhad, or a yearling female camel; from thirty-six to forty-five a Bint Labun, or a two-year-old female camel and starting the third year; from forty-six to sixty, a Hiqqa, or three-year-old female camel and starting the fourth year; from sixty-one to seventy-five, a Jaz'a, or a four year-old female camel and starting the fifth year; from seventy-six to ninety , two camels female two year-old colts i.e. two Bint Labun and from ninety-one to one hundred and twenty, two Hiqqas are due. When the number of camels exceeds one hundred and twenty, the Zakāh will be one Bint Labun on every forty; and on every fifty above 120 a Hiqqa is due.

The Zakāh of Bulls, Cows and Buffaloes.

No Zakāh is due on fewer than thirty cattle, and *upon* thirty cattle there is a Tabi' (or Tabi'ah) i.e. a one-year-old calf (or young cow), and upon forty is due a Musinnah, or a two-year-old young calf. When the number exceeds forty, the Zakāh is to be calculated according to this rule. For example, upon sixty, the Zakāh is two yearling calves (two Tabi's);

upon seventy-one Tabi' and one Musinnah; upon eighty-two Musinnahs; upon ninety-three Tabi's; when one hundred, one Musinnah and two Tabi's; when 110, two Musinnahs and one Tabi'; and when 120, three Musinnahs or four Tabi's. The usual method of calculating is to divide the large herds of cattle into thirties and forties, imposing upon every thirty, one Tabi', and on every forty, one Musinnah.

Zakãh upon Sheep and Goats.

No Zakãh is due upon less than forty, and upon forty there is one goat or sheep until the number reaches 120; for 121 to 200, the Zakãh is two sheep. From 201 to 300, their Zakãh is three sheep. When the number is above 300, one additional sheep is added for each increase of one hundred. Young sheep are levied in the case of sheep and young goats in the case of goats.

Zakãh on young Camels, Calves and Lambs.

Most scholars hold the view that if a person has a Nisaab of camels, cattle, and sheep, and they give birth during the same year, Zakãh is due on both the original number and their offspring at the end of the year.

Zakãh on Minerals and Treasures

﴿ Allah, Subhanahu Wata'ala, says in the Holy Qur'an: O ye who believe! Give of the good things which ye have (honorably) earned and of the fruits of the earth which We have produced for you.﴾ (2:267)

Commenting on the above-stated godly call, Sayyid Qutub in his masterpiece "In the Shade of the Qur'an", says: 'This is a call to all believers, wherever and whenever they are, for paying Zakãh. This statement covers all types of wealth such as agricultural products, plants, fruits as well all kinds of minerals and petroleum.'

Dr.' Abdullah al-Tayar ,while weighing the viewpoints related to this subject, holds the view of Imam Ahmad Ibn Hanbal (may Allah's mercy be upon him) in which the latter says: 'I hold the view that all minerals, in any form, are subject to Zakāh.'

Scholars agree that minerals do not require completion of a year to be subjected to Zakāh, which becomes due any time mineral is available and if this mineral attains a Nisaab as explained in case of Zakāh on cash. Their dues of Zakāh, according to the Majority of Scholars, are 2.5 per cent of their value, which should be spent as specified in the Holy Qur'an Sura 9: verse 60 and discussed under "Who are Entitled to Receive Zakāh" in this book.

As for Rikaz, the buried treasures before the coming of Islam, their dues of Zakāh are the fifth of their value, regardless of a Nisaab or Hawl.

In a sound Hadith, the Holy Prophet (Blessings and peace of Allah be upon him) has said: "One fifth is compulsory on Rikaz."[1]

Another standpoint, according to Imam Malik's school, says: 'All minerals, like petroleum, that exist in the depth of earth, belong to Baitul – Mal, Public Treasury of the Muslim Government, and are to be spent on behalf of all Muslims.'

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[1] Reported by the Group (Bukhari,Muslim and others.).

Payment of Zakāh
Time, Place, Manner

Due time.

Zakāh must be paid immediately at its due time. Deferment of Zakāh is prohibited, unless the payer for some valid reason can not pay it. For example, the payer who intends to pay it to his needy relatives, who live in another country, is allowed to defer it provided that this deferred Zakāh is set aside on its due time.

On the other hand, the Majority of Scholars maintain that it is permissible to pay Zakāh in advance. This view is supported by the Hadith which Imam al-Shafi'i relates from 'Ali (may Allah be pleased with him) that the Holy Prophet (Blessings and peace of Allah be upon him) asked for al-'Abbas' Sadaqa (Zakāh) before its due time.

Transfer of Zakāh.

There is a consensus of opinion among scholars that Zakāh can be transferred from one city, or country, to another provided that the needs of the residents of the city, country, where the Zakāh was originally derived have been satisfied.

In a sound Hadith: "Tell them that there is a charity (Zakāh) due upon them to be collected from their wealthy and to be given-back to their paupers."[1]

This means that Zakāh should be spent among the deserving of the country from which it is collected.

Based on many sound Hadith, the scholars say that the needy of a city have priority over the local Zakāh than those elsewhere. But they differ over conditions of transferring Zakāh to another country or place.

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[1] Related by the group.

Imam Abu Hanifah, may Allah's mercy be upon him, maintains that Transferring Zakāh is allowed if it is for needy relatives and serves the ties of blood, or when the needs of a group of Muslims are more pressing than those of the locals, when it is tied to general interests of the Muslims, when it is sought from a country at war against the Muslims to the land of Islam, when it is intended for a scholar.

According to Imam Malik (may Allah's mercy be upon him) transferring Zakāh is allowed if there is a desperate need.

One more point concerning transferring Zakāh is that, according to most scholars, even if the payer broke the above-named conditions of conveying it, he would still have met his obligation.

Zakāh owed by a deceased person.

As regards this point: Ibn 'Abbas (may Allah be pleased with him) reported: "A woman came to the Messenger of Allah (Blessings and peace of Allah be upon him) and said: My mother has died and fasts of a month are due from her. Thereupon he said: Don't you see that if debt was due from her, would you not pay it? She said: Yes (I would pay on her behalf).

Thereupon he said: "The debt of Allah deserves its payment more (than the payment of anyone else.)"[1]

Thus, scholars maintain that if one dies before he/she pays Zakāh, then it must be paid from his/her estate.

The Niya (intention).

In fact, all act of 'Ibadah (worship) of Islam depend on the Niya. That is, the Zakāh payer should pay it for the sake of Allah; he should make up his mind, with all of his heart that Zakāh is an obligation to be discharged.

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[1] Recounted by Imam Muslim.

A very remarkable Hadith reads: "Actions are valued according to intentions."[1]

Destruction of the Property after Zakãh is due.

It is most probable, according to Ibn Qudama and others, to say that it vitiates the payment of Zakãh if the property perishes without any negligence on the part of the owner, then the owner owes nothing.

Likewise, if it is presumed that the obligation is still owing even after the property is destructed, and the owner has the means to pay it, then he has to do so. Otherwise, a respite is to be granted to him so that he can accomplish his duty. i.e. to pay Zakãh.

If one sets aside the Zakãh of his property for distribution among the deserving, and then, all (or some) of it is lost without any Negligence on his/her part; he/she owes nothing and the obligation will be discharged.

Delaying Zakãh for some years.

Imam al-Shafi'i (may Allah's mercy be upon him) is of the opinion that whosoever delays the payment of Zakãh for a number of years must pay it all together.

THE PAYMENT OF THE VALUE.

At first, the Majority of Scholars are of the opinion that it is not permissible to pay the value instead of the item itself.

The Holy Prophet (Blessings and peace of Allah be upon him) sent Mu'az as a governor to Yemen and told him: "Take grain from grain, sheep from sheep, camels from camels, and cows from cows."[2]

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[1] Reported by Bukhari and Muslim. This means that it is not acceptable to consider some ex-paid sum of money as Zakãh. In other words, making intention should precede all acts of Ibadah.

[2] Related by Abu Dawood, al-Baihaqi and al-Hakim.

Now consider the following paragraphs in connection with the other views which maintain that it is permissible to pay the value.

For sure, Zakāh is the right of the poor and its purpose is to suffice their needs and to prevent them from begging.

Imam al-Bukhari, according to Fath al-Bari by Ibn Hajar, may Allah's mercy be upon them both, supports Imam Abu Hanifa (may Allah's mercy be upon him) concerning approving of paying the value in place of the item itself.

Ibn Hajar added: 'Imam al-Bukhari has been driven to this approval by the clear Evidence, i.e. the Hadith.

In the sound Hadith recounted by Imam al-Bukhari from Tawus that Mu'az (may Allah be pleased with them all) said to the people of Yemen: "Bring me small, or used garments as Zakāh in place of barley and millet as it will be easy for you and useful for the Sahabah (companions) of the Prophet (Blessings and peace of Allah be upon him) in Madina."

Likewise, Ibn Qudama (may Allah's mercy be upon him) in his book' 'al-Mughni' says: 'It was reported from 'Umar Ibn 'Abdul' Aziz and al-Hasan al-Basri (may Allah be pleased with them both) that they permitted the payment of the value instead of the item itself.'

In the same vein, Ibn Abi Shaiba, in his book al-Musannaf, says: 'It was reported from 'Ata that he was used to giving silver coins for Zak'at al-Fitr.'

Again, Imam Ibn Taymiyya (may Allah's mercy be upon him) is of the opinion that it is permitted to pay the value if there are some valid excuses. Among them are: (a) being on behalf of the general interests of Muslims; (b) if there is a desperate need for that; (c) being more advantageous for the poor; and (d) if the receiver asks the value.

Look further: In the sound Hadith "The Messenger of Allah (Blessings and peace of Allah be upon him) became angry on

seeing a great she-camel among the camels of Zakāh, and then, said: 'Did I not order you to avoid taking the people's precious money? 'He (the collector) replied 'I took it in exchange for two camels of the Zakāh ones. (then), the Messenger of Allah (Blessings and peace of Allah be upon him) kept silent."[1]

To put the question to rest, Dr. wahbah al-Zuhaily in his encyclopedic book 'al-Fiqh al-Islami' supports the view of Imam Abu Hanifa and considers it the most probable point of view.

Finally, a Muslim must choose the way which will suffice the needs of the needy, is more beneficial and works better on their behalf.

[1] Reported by Imam Ahmad and al-Baihaqi.

Types of Wealth Exempt from Zakãh.

Allah, Subhanahu wat'ala, says in the Holy Qur'an: ﴿Fair in the eyes of men is the love of things they covet (desire eagerly): women and sons; heaped up hoards of gold and silver; horses branded (for the blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but with Allah is the best of the goals (to return to.﴾ (3:14)

Islam is the last and final word of Allah, Subhanahu Wat'ala, ending the series of His messages to mankind. It, therefore, came with a general law suitable for all times and places and for the whole community. That is, Islam, without a doubt, can reform all human beings in all times and in all places. It recognizes the needs and interests of all people, of all individuals as well as groups.

Just as the Islamic Shari'a has specified the rights of the poor and the needy in the property of the wealthy, so it has sufficed the interests and necessaries of the latter group.

Basing on the above-named principle, Islam has exempted many types of wealth from Zakãh. Among them are:

1) There is no Zakãh on any number of living quarters, cars for personal use, household furniture, crockery and personal clothes. If they are in use or not. However, Islam does not justify extravagance.

2) Precious or semi-precious stones which are for personal use are not subject to Zakãh[1].

3) There is no Zakãh on fixtures and fittings of a shop, motor car, truck or any delivery vehicle used in running a business. But, the income which constitutes a Nisaab is liable to Zakãh.

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[1] According to opinion of some fuqaha-scholars- this kind of wealth should be treated as woman's jewellery page 43.

4) Factories, ships, planes and buildings used for exploitation are not subject to Zakãh[1], i.e. the property itself. Still, the income of all these kinds of property is liable to Zakãh when it equals to the value of Nisaab, as we have explained before with regard to cash Nisaab.

5) Fresh fruits and vegetables are not subject to Zakãh. But, it is advisable to give some of them to the poor and neighbours.

[1] Unless there is intention of trade and sale.

Chapter IV

- General principles of Spending.
- Who Are Entitled to Receive Zakãh?
- People who can not be given Zakãh.
- How to Distribute Zakãh.

General Principles of Spending

Since Zakāh is a divine obligation one has to perform as a must, indispensable and inevitable, Islam has not only laid down its norms, formalities and rules of procedure but also has put before us some general basic principles and rules of decorum for spending in the way of Allah, Subhanahu Wata'ala. These principles help people mould and shape their lives as well as standarize and Islamize their attitudes.

In reality, al-Ghazzali (May Allah's mercy be upon him) in his characteristically powerful, penetrating and inspiring way, leads us into this subject mentioning the following inward attitudes and duties which are incumbent on the payers of Zakāh:[1]

1) Understand the purpose and significance.

To understand the necessity and significance of paying the Zakāh, how it represents a test of character, and why it has been made one of the fundamentals of Islam, even though it is a financial transaction and not a physical act of 'Ibadah (worship).

Three points deserve consideration here:

(a) Testing the degree of love for Allah

To pronounce the two sentences of the Shahadah (There is no god but Allah and Muhammad is His Messenger) is obligatory as affirmation of the Divine Unity and testimony to the singleness of the One to Whom all 'Ibadah is due. Complete fulfilment of this obligation requires that he who affirms the Divine Unity should direct his love to none but the One, the Unique for love tolerates no partnership.

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[1] Briefed freely and adapted from "Inner Dimensions of Islamic Worship, and Let us Be Muslims!

(b) Elimination of miserliness

The Divine decree, by which Allah, Subhanahu Wata'ala, bids His servants to expend their wealth, is also significant in respect of purging the habit of miserliness, which is one of the deadly sins. The Holy Prophet (Blessings and peace be upon him) Said: "Three are deadly: avarice indulged, passion pursued and self-conceit."[1]

C) Expression of Gratitude

The third factor is gratitude for benefits received, for the servant is indebted to Allah, Subahanahu Wata'ala, for bounties both personal and material. Bodily acts of 'Ibadah, worship, are an expression of gratitude for bodily blessings, while financial acts of 'Ibadah express gratitude for material bounty.

2) Payment at Proper Time

The second duty concerns the time of payment. One of the good practices of religious people is to anticipate the moment when payment falls due, demonstrating their willingness to comply by bringing joy to the hearts of the poor, forestalling the obstacles time might place in the way of charitable action, aware that there are dangers in delay as the servant runs the risk of disobedience should he postpone beyond the appointed moment.

3) Give in Secret

The third duty is secrecy, for this is farthest removed from hypocritical display and reputation-seeking. The Holy Prophet (Blessings and peace of Allah be upon him) said: "The most meritorious form of Sadaqa is the effort to help a poor man, made in secret by one who is himself of little means."[2]

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[1] Related by al-Manaawi.

[2] Related by Imam Ahmad.

4) Give Openly

The fourth duty, when one knows that such conduct will tend to encourage others to follow suit, is to let one's giving be seen. In doing so, however, one must be inwardly on guard against hypocritical motives. Allah, Subhanahu Wata'ala, has said:

﴿ If you make your almsgiving public, it is well... ﴾ (2:271)

5) Avoid Taunting and Hurting.

As Allah, the Great and Majestic, said:

﴿ Do not make your almsgiving void by taunting and hurting. ﴾ (2:264)

According to some scholars, taunting is reminding a person of a favor, while hurting lies in making it commonly known. Still others say that taunting means making one's gift an excuse for arrogant behavior, while hurt is caused by scolding a man for begging.

6) Adopt Humility

The sixth duty is to think little of one's donation, for to regard it highly is to invite that sanctimonious pride which is one of the deadly sins, making good deeds worthless.

7) Give the Best and the Dearest

The seventh duty is to select from one's wealth what is best and dearest to one, for Allah, Subhanahu Wata'ala, accepts only what is good.

Allah has said in the Holy Qur'an:

﴿ O believers! Spend out of the good things you have earned, and out of that which We bring forth for you from the earth and intend not to spend the bad thereof, which you would never accept yourselves, except that you avert (turn away) your eyes from it. ﴾ (2:267)

8) Seek the Worthy and Deserving

The eighth duty is to seek out a truly worthy recipient for one's Sadaqa, rather than be content with just anybody who happens to fall within the eight categories of legally qualified beneficiaries. For among those generally eligible there are some with special qualities. Attention should be paid to those special qualities, which are five in number: (1) pious people, (2) people of learning, (3) those who keep their needs to themselves, (4) those with large families, and (5) close relatives are to be given first.

9) Do not harass Debtors!

If a loan is given to a poor man, do not harass him to return the loan, and give him enough time so that he can repay it without great hardship. If he can not pay it and you are wealthy enough to do without it, then write it off.

10) Do not name your donation

It is not necessary to reveal to the needy person to whom donation is given, that the cash or kind which is being given to him is Zakāh or something like that.

11) Guard against Misuse

Do not give money in excess of their actual needs to people who lack understanding, in case they are tempted by it to fall into bad habits.

12) Spend Only to Please Allah

Spend solely to please Allah and seek only His approval. Neither to put the recipient under obligation nor to earn a name for yourselves or win approval and acclaim should be your aim.

As for the recipient of Zakāh and all kinds of Sadaqa, other duties, principles and rules of conduct have been laid down by the Shari'a. Among them are:

1) The recipient must know that Allah, Subhanahu Wata'ala, has entitled him to receive Sadaqa, not only to suffice his own needs and settle his grief but also to help him manage the received property in order to be free of needing the help of others in the future. Moreover, this might be the start for him to be among those who pay Sadaqa.

2) The recipient is also advised to invoke Divine care for the payer, to thank him and to wish him well in this life and in the Hereafter.

One can say: 'May Allah reward you for the donation, bless what is left behind and refine you.'

3) If one is not among those who are entitled to receive Sadaqa, one should not take it. Likewise, one should not take more than what suffices his needs and meets his requirements, i.e. the lawful amount.

4) The recipient is also advised not to receive Sadaqa on Zakāh from a payer who earns his wealth by unlawful methods.

Finally, Allah, Subhanahu Wata'ala, says in the Holy Qur'an: ﴾ And whatever good you spend, surely Allah knows it all.﴿ (2 : 273)

Who Are Entitled to Receive Zakãh?

Economists and sociologists believe that spending finances is more important than collecting them. At that time, those in charge may become the sport of their whims and fancies. Then, this leads to destruction instead of construction.

So the importance of the question, i.e. spending of Zakãh funds, the Holy Qur'an has specified the categories of people to whom Zakãh can be given leaving no room for any kind of frivolity, human caprices, and weak opinion or even to those who may be inclined to steal the dues of the poor.

Allah, Subhanahu Wata'ala, designates how these, funds should be distributed, as the following Qur'anic verse declares:

﴿ Alms (Zakãh, i.e. contributions of cash, merchandise, animals, etc.) are for the poor and the needy, and those employed to administer the (funds); for those hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (Thus is it) ordained by Allah. And Allah is full of knowledge and wisdom.﴾ (9:60)

Eight categories of people, according to the Holy Qur'an, are entitled to receive Zakãh.[1]

I) al-Fuqara: The poor

II) al-Masakeen: The needy

The poor and the needy are those who do not even have basic needs fulfilled.

They are opposite of the wealthy who have all they need. Moreover, a person is considered rich if he possesses the Nisaab - that is, an amount in excess of his essential needs, or those of his children with regard to food, drink, clothes,

[1] Adopted Quotations from "Fiqh-us-sunnah" and "Let us Be Muslims"

housing, animals, tools of his trade, and similar other necessities. Thus, one who lacks all these is considered poor and qualifies for Zakāh.

Sayyid Qutub in his masterpiece "In the Shade of the Qur'an" while commenting on the meaning of the poor and the needy, maintains that there is no difference between al-fuqara and al-Masakeen as far as their needs, their poverty and their qualification of receiving Zakāh are concerned.

III) al-Amilina 'Alayha: Zakāh Collectors

Those people who are appointed by an Islamic Head of State or Governor to collect Zakāh. Among them are: the custodian of Zakāh, shepherds and clerks for its administration. Taking part in the administration of Zakāh has its own pay, and an employee has to be paid, whether rich or poor.

In a sound Hadith, the Holy Prophet (Blessings and peace of Allah be upon him) said: "Sadaqa (Zakāh) is not allowed for the well-off except for the following five: an administrator of Zakāh, a purchaser of Zakāh holdings, a debtor, a Mujahid (warrior) in the cause of Allah, or a person who is given a present by the needy from what the latter had been granted as Zakāh."[1]

IV) al-Muallafati-qulubuhum: who need to be reconciled

This category includes that group of people whose hearts need to be reconciled or strengthened for Islam. In this case, Zakāh is distributed to rid Muslims from their evil, or to procure and obtain their assistance in the defence of Muslims. Scholars divide such people into Muslims and non-Muslims.

As for Muslims: They are of four groups:

1) **Leaders:** People who are notable among Muslims and influential among their non-believing kinsmen deserve

[1] Related by Imam Ahmad, Abu Dawood, Ibn Maja and al-Hakim.

and if given Zakāh, there is hope that their kinsmen will become Muslims.

2) **Recently converted prominent people:** distinguished people among Muslims, though recently converted to Islam and as such of weak faith but still obeyed by their people, if given Sadaqa and their counsel sought in Jihad and other matters could lead them to become strong in their Islam.

3) **Muslim residents at the borders:** Muslims who live at the frontiers, close to enemy land, can also be given Zakāh as an incentive to defend the Muslim territory.

4) **The Zakāh employees**: Muslims who are employed to collect Zakāh, either through persuasion or force, from those who are not willing to give it can also qualify as its recipients for it is better to use such people to maintain Muslim unity.

As for non-Muslims: They are of two groups:

1) Those who may come to Islam through the reconciliation of their hearts;

2) People whose evil is feared and it is hoped that money, if given to them, will neutralize their hostility.

Imam Muslim and Imam Ahmad (may Allah's mercy be upon them both) reported from Anas (may Allah be pleased with him) that whenever the Holy Prophet (Blessings and peace be upon him) was asked for anything for the sake of Islam, he would give it. A man came and asked for Sadaqa. The prophet ordered that the man be given the entire lot of sheep between two mountains. These sheep were part of the Sadaqa. The man returned to his people and said: "Oh my people! Accept Islam, for indeed, Muhammad gives in such a way as he who does not fear poverty."

In this context, Dr. 'Afif Tabbara says: 'The aim of this donation is to protect Islam and to call on as many to

embrace it; in modern terms, this may be called Da'wah, i.e. Propaganda.'

V) Fir-riqab: People who are not free.

A slave who wants to free himself from slavery should be given Zakāh so that he can pay the necessary money to his master. Today, as slavery hardly exists, this category can be extended to include those who have been imprisoned for their inability to pay fines imposed upon them, they can be helped with Zakāh money to secure their release.

VI) al-Gharimeen: overburdened debtors.

People overburdened with debts and unable to pay them are entitled to receive Zakāh to pay their debts.

These people are of four kinds: (1) those who guaranteed debts of others and therefore, upon default, the debts have become their obligation; (2) Those who mismanaged their finances; (3) those who took upon themselves responsibility to discharge a debt; and (4) those who were involved in sinful acts and then repented. All of the above - named may take Zakāh to meet these debts.

The Holy Prophet (Blessings and peace of Allah be upon him) said: "Asking for Sadaqa is permissible only for the following three classes (of people): (a) those who are in extreme poverty, (b) those who have severe debts, or (c) those who incurred it in the payment of blood money (on behalf of a relative or friend)."[1]

In the same vein, some scholars hold the view that it is not desirable to give Zakāh to people who have fallen into debts due to extravagant habits, because the expectation of continuing help from Zakāh will encourage them to continue in their extravagance.

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[1] Reported by Imam Ahmad, Abu Dawood, Ibn Majah and al-Tirmizi.

VII) Fi-Sabili-llah: In the cause of Allah.

This is a general term used for all good deeds. But, according to the Majority of Scholars, it particularly means giving help to Jihad (a struggle) for making Islam Supreme on Earth. A part of Zakāh should be given to Mujahideen, especially those who are not on the payroll of the Muslim State, whether they are rich or poor.

The Holy Prophet (Blessings and peace of Allah be upon him) said: "Sadaqa (Zakāh) is no permitted to the rich except to the following five: the Ghazi (Mujahid or fighter) in the cause of Allah,..."[1]

On the other hand, included in the share designated for the cause of Allah, according to some scholars of Fiqh[2], are those spendings in the interest of the common good that pertain to both religious and secular matters of the Muslim Community that lead to attain Allah's Pleasure.

In addition, in this category the Zakāh money could be utilized as follows:

A) The foremost matter is the preparation for war in the cause of Allah, including arms, food, transportation, equipment, buildings and so on.

B) It could be given to those who can help propagate the message of Islam;

C) It could be provided as regular payments to students, scholars and researchers;

D) It could be used in organizing the activities of the groups working for the service of Islam, and for the propagation of knowledge.

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[1] Recounted by Imam Ahmad.

[2] As supported by: Al-Razi, al-Qaffal, Sayyid Qutub, Abu Bakr al-Juzaery, Sayyid sabiq and Hasan Ayoob.

VIII) Ibnu-s-sabil.: Wayfarers.

Wayfarers are travellers who have no money to return home. Scholars agree that such people should be given money from Zakāh, enough to secure their getting back home. This donation is also tied to the condition that the wayfarer's journey must have been undertaken for Islamically acceptable reasons. But, if these travellers happen to be rich in their country and they can find someone to lend them the money they need, Zakāh is not to be given to them.

Finalizing his commentary on the eight categories of the due recipients of Zakāh according to the Holy Qur'an, the author of "In the Shade of Qur'an", Allah's mercy be upon him, says: 'This is the true picture of Zakāh, which the open and hidden enemies of Islam do not only - fabricate lies against but also they criticize it unfavourably saying: it is just an order of mendicancy and benefaction.

It is, in fact, a social obligation imposed by Allah, Subhanahu Wata'ala, the Wise and the Knowing. It is also performed as a special mode of 'Ibadah, worship. Likewise, it is ordained to: (a) purify hearts from tight-fistedness; (b) show human understanding for one another; (c) bring amiability into existence; (d) reestablish normal relationships in the Muslim Ummah, nation; and (e) to realize social security in its broadest degrees.'

It is a godly obligation that has been laid down and organized especially on behalf of the people themselves.

People Who Can not Be Given Zakãh

In the previous chapter we have discussed the eight categories of people who are entitled to receive Zakãh .Now we will discuss those who are not eligible for receiving it. Among them are:

1) The rich: There is a consensus among scholars that the wealthy are not to be given Zakãh, but five classes of people are excepted. According to the sound Hadith: "Sadaqa (Zakãh) is not allowed for the well-off except for the following five: an administrator of Zakãh, a purchaser of Zakãh holdings, a debtor, a Ghazi (warrior) in the cause of Allah, or a person who is given a present by the needy from what the latter had been granted as Zakãh."[1]

2) Those who can work: Individuals strong in body and earning their living are not entitled to receive Zakãh.

The Holy Prophet (Blessings and peace of Allah be upon him) said: "There is no Zakãh for one who is rich, neither for the one who is strong and earning."[2] But if they have no chance of working and earning, then Zakãh can be given to them for the necessities of life.

3) Disbelievers[3], atheists and apostates: Scholars agree that disbelievers, atheists and apostates are not to be given Zakãh by any means.

The Holy Prophet said: "It (Zakãh) will be taken from the wealthy among you and distributed to the poor among you."[4] This means that both payers and receivers are to be Muslims.

As for the Zimmis, Ibn al-Manzur says: 'Scholars agree that Zimmis are not entitled to Zakãh. Exceptions are those people whose hearts lean to Islam, i.e. those who need to be reconciled.

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[1] Reported by Imam Ahmad.

[2] Reported by Abu Dawood and Al-Nasa'e.

[3] See page 65: As for non-Muslims.

[4] Reported by Bukhari and Muslim.

Likewise, Zimmis have a share in all other general charities and social security; i.e. in Baitul-Mal (public Exchequer) especially in case of need as 'Umar Ibn al-Khattab did with the poor Jew. That is only to suffice one's needs.

4) Fathers, sons and wives: Scholars agree that Zakāh cannot be given to parents, grandfathers, grandmothers, sons, grandsons, daughters, and their children and one's wife because the Zakāh payer is bound to take care of all such people.

As for sisters, brothers, uncles, aunts and their children: Most scholars maintain that it is permissible to give them Zakāh.

This view is supported by sound Hadith in which the Holy Prophet (Blessings and peace be upon him) said: "Sadaqa for the poor is rewarded as one Sadaqa, but in the case of a relative it is considered as two: (one reward for) blood tie and (the other reward for) the Sadaqa (itself)."[1]

One point of importance to remember is that you are entitled to receive your wealthy wife's Zakāh as long as you are in need.

5) Banu Hashim: This includes the families of 'Ali, Ja'far, al-'Abbas and al-Harith and all members of the family and wives of the Holy Prophet (Blessings and peace of Allah be upon him). Ibn Hazm, according to a Hadith reported by al-Bukhari, al-Shafi'i and Ahmad, maintains that the above-mentioned rule also applies to Banu (Families) al-Muttalib.

The Holy Prophet said: "Indeed, Sadaqa (and Zakāh) is not to be given to the family of Muhammad."[2]

6) A needy person cannot be paid for his work from Zakāh, nor can Zakāh be given in payment of anyone's services, except in case of payment to collectors.

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[1] Recounted by Imam Ahmad, al-Nasa'e and al-Tirmizi.

[2] Recounted by Imam Muslim.

How To Distribute Zakāh

Since all acts of 'Ibadah in Islam are carried out on a collective basis, efforts should always be made to collectivize the collection of Zakāh in order that its distribution be conducted systemically. But, in the present day, giving Zakāh has become an individual duty, i.e. each Muslim must take full responsibility for it. This situation has come about due to the absence of the true Muslim state, which carries the banner of Islam and puts its fundamentals into effect.

In the absence of official channels of collecting and distributing Zakāh, the contributor should use his best possible judgement to find the most deserving beneficiaries.

Zakāh may be distributed directly to the deserving individuals of the eight due recipients, or to Welfare Organizations which look after the poor and the needy. But, we should investigate those who are in need.

As for giving Zakāh to a wrong person: The payer should make certain whether the recipient is needy or not before giving Zakāh.

If Zakāh is given without investigation and subsequently it is known that the recipient is rich, the Zakāh will have to be paid again, a second time.

Likewise, a person is regarded as deserving and is given Zakāh. Later, it is found that he does not deserve or he is one of those who cannot be given Zakāh. In all these cases the payer is not required to pay another Zakāh and the Zakāh given will be valid. But, the recipient must be honest, if he is not eligible one, then he must not accept it.

On the other hand, Imam al-shafi'i, Imam Malik, Abu Yusuf, Al-Thawri and Ibn al-Manzur are of the opinion that it will not be sufficient for a Zakāh payer to give to the undeserving, especially when his mistake becomes clear.

In that case, the payer should pay another Zakāh to the deserving.

One final point of importance related to the distribution of Zakāh is: Giving openly or in secret?

Allah, Subhanahu Wata'ala, says in the Holy Qur'an: ﴾If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you﴿ (2:271)

Thus, it becomes clear that it is preferable to conceal Zakāh and all other kinds of charity. However, giving openly is also recommendable, because this has the advantage of encouraging others.

The Holy Prophet (Blessings and peace of Allah be upon him) said: "Seven persons are those who will be sheltered under the shade of Allah on the Day of Judgement when there will be no other shade, besides His shade. They are! A just ruler; a youngman who has passed his youth with the worship and service of Allah - the Lord of honor and glory; one whose heart is perpetually attached to the mosque; two persons who love each other for the sake of Allah, and they meet and depart in Allah's cause only; a man who is invited for sin by a charming and beautiful woman of noble birth but declines, saying I fear Allah; one who gives Sadaqa in a secret way without making a show, so that his left hand may not know what his right hand has given; and one who remembers Allah in solitude so that his eyes overflow."[1]

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[1] Reported by Bukhari and Muslim.

Chapter V

- Zakãt-ul-Fitr.
- Other Obligations on Wealth.
- Voluntary Sadaqa.
- Questions and Answers

Zakãt-ul-Fitr

Aim.

Zakãt-ul-Fitr is also called Sadaqat-ul-Fitr. It is a type of Sadaqa which must be paid at the end of the month of fasting, Ramadan. It is prescribed for Muslims to purify and support their fasting as well as to make up for wrong deeds committed during the Month of fast. It is to enable the poor to participate in the rejoicings of "Id-ul-Fitr".

Let us listen to what the Holy Prophet (P.B.U.H.) said in this connection, on the authority of Ibn 'Abbas (Allah be pleased with both of them): "The Messenger of Allah has prescribed Zakãt-ul-Fitr to purify the faster from vain discourse and obscenity, and food for the needy"[1]

Duty.

Zakãt-ul-Fitr is compulsory upon every Muslim who owns extra provisions beyond his need as well as the need of everyone in his family on the day and night of "Id-ul-Fitr". In other words, a father should pay for himself and for those he supports.

In a sound Hadith reported by Ibn 'Umar (Allah be pleased with them both) that "The Messenger of Allah (P.B.U.H) prescribed Zakãt-ul-fitr of Ramadan one Sa'[2] of dates or one Sa' of barley for every individual among Muslims whether free man, or slave, male or female, young or old"[3].

Time.

Zakãt-ul-Fitr, according to Imam al-Shafi'i, can be paid from the first day of Ramadan. It is preferable to pay it on

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[1] Abu Dawood.

[2] The Sa' (a measure) equals, according to Al-Shaikh Saleh Al-Aqad, 2480 grams. It equals, in accordance with Mu'jam Lughat al-Fuqaha, 2172 grams of wheat.

[3] Imam Muslim. If one becomes Muslim before sunset of the last day of Ramadan, one has to pay Zakãt-ul-Fitr. It is recommended by 'Uthama Ibn 'Affan to pay Zakãh on behaf of the fetus.

the last two days of Ramadan. But, on the other side, its best time is on the first day of Id-ul-Fitr before the 'Id Prayer. If it is paid after the Salāh of the 'Id, it is considered an ordinary Sadaqa.

Quantity.

Every Muslim should offer one Sa' from local foodstuffs such as wheat, rice, barley dates, dry grapes, cheese or maize.

As regards payment of money instead of giving food, Imam Abu Hanifa (may Allah's Mercy be upon him) legalizes paying money instead of foodstuff. In such a case, you are to spend (money) equal to the value of one Sa' of the common local foodstuff in your country.

Due Recipients.

As for the people who are entitled to receive Zakāt-ul-Fitr, the Holy Qur'an has mentioned them in the following verse.'[1]

﴾Alms are only for the poor and the needy, the officials charged with the duty of collection, those whose hearts are inclined to truth, the ransoming of the captives, those in debt, in the way of Allah, and the way-farer.﴿ (Tauba, 9:60)

[1] Some Fuqaha maintain that only the poor and needy are entitled to receive Zakāt-ul-Fitr.

Other Obligations On Wealth

Assuredly, there is a due on our property other than Zakāh, which marks the lowest limit for the expression of human sympathy, kindliness and compassion.

The scholars agree that should a need arises, even when Zakāh has been paid, the Muslim Ummah is bound to contribute toward the alleviation of the problem.

Let us read the Qur'an where Allah, Subhanahu Wata'ala, commands Muslims to spend: ﴿ It is not righteousness that ye turn your faces towards East or West; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messenger; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and give Zakāh...﴾ (2:177)

The Holy Prophet (Blessings and peace of Allah be upon him) said: "Indeed, there is a due on one's holdings other than the prescribed Zakāh."[1]

Many sayings of the Sahabah (companions of the Prophet) stress that there are other claims on wealth besides Zakāh.

1) 'Umar Ibn al-Khattab (may Allah be pleased with him) said: 'If I were to live again the past which I have already lived, I would take the surplus from the rich and distribute it among the poor Muhajireen (Immigrants).'

2) 'Ali Ibn Abi Talib (may Allah be pleased with him) said: 'Allah, the Exalted one, has placed a due upon the properties of the rich to meet the needs of the poor. Thus, if the poor go hungry or naked or struggle because of the neglect of the

[1] Reported by Al-Daraqutni.

rich, then Allah will hold them (the rich) accountable on the Day of Judgement and will punish them.'

3) Ibn 'Umar (may Allah be pleased with them both) said: 'There is a due on your property other than Zakāh.'

4) It is related from 'Aisha, the mother of the faithful (may Allah be pleased with her) that she replied to those who had asked her: 'If you are asked for help in case of blood money, heavy debt, or desperate poverty, then it is a must for you to give them from your holdings.'[1]

From the preceding, we can maintain, without a doubt, that there are other dues on one's wealth besides Zakāh, especially in, case of need for food, clothes, and other basic necessities.

[1] The above sayings have been quoted from Fiqh-us-Sunnah by Sayyid Sabiq.

Voluntary Sadaqa

Voluntary Sadaqa is the alms given to the poor and the needy. There is no limit time or amount for the voluntary Sadaqa. But, its best time is the Month of Ramadan. Another preferable time is when there is some pressing need.

Islam, Allah's Last and Final Message to mankind, recognizes the needs and interests of all people, of all individuals as well as groups. It, therefore, calls and urges Muslims, all Muslims, to spend freely, using all ways that lead to pleasing the hearts of the donors, arousing openhandedness, and invoking goodness and kindness as well as accomplishing true obedience to Allah.

Allah, Subhanahu Wata'ala, in the Holy Qur'an, the Everlasting miracle of Islam, says: ﴿ The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it grows seven ears, and each ear hath a hundred grains. Allah gives manifold increase to whom He pleases: and Allah cares for all and He knows all things.﴾ (2: 261)

The Holy Prophet (Blessings and peace of Allah be upon him) said: "Everyday, two angels descend, one of them saying: Allah, bestow a (good) return upon the spender; and the other saying: Allah, Destroy the goods of the miser."[1]

"The Sadaqa appeases the anger of the Lord and wards off the agony of death."[2] " Spend (i.e. on charity) O Son of Adam, and I shall spend on you."[3]

Sadaqa is the visible expression of one's love for Allah. Sadaqa is not restricted to spending wealth. It includes all types of good deeds. In other words, there are many kinds of Sadaqa.

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[1] Recounted by Bukhari and Muslim.
[2] Related by al-Tirmizi.
[3] Recounted by Bukhari and Muslim.

Here is a collection of sound Hadith which shows us some types of Sadaqa:

1) "Every act of goodness is a Sadaqa."[1]

2) "Enjoining good is a Sadaqa, and forbidding of that which is bad is a Sadaqa."[2]

3) "In man's sexual intercourse (with his wife) there is a Sadaqa."[3]

4) "Administering of Justice between two men is also a Sadaqa."[4]

5) "Assisting a man to ride upon his beast, or helping him load his luggage upon it is a Sadaqa; and a good word is a Sadaqa; and every step that you take towards prayer is a Sadaqa; and removing of harmful things from the pathway is a Sadaqa. "[5]

6) "Helping the needy who asks for help."[6]

7) "Doing good deeds and shunning evil."[7]

8) "Guiding the blind, listening to the deaf and dumb until you understand them."[8]

9) "To meet your brother with a smiling face and to pour out from your bucket into his container are Sadaqa."[9]

10) "There is a reward in every living thing."[10] For example, if some one waters an animal, this is considered a sadaqa.

11) "When a person dies (the benefit) of his deeds ends, except three: a continuous Sadaqa, knowledge from which benefit is derived, or a pious child invoking Allah for him."[11]

(1-4) Reported by Imam Muslim.
5 Reported by Imam Muslim.
(6) & (7) Recounted by Imam Bukhari.
8 Reported by Imam Ahmad.
9 Ahmad and al-Tirmizi.
10 Bukhari and Muslim.
11 Ahmad and Muslim.

12) "If a Muslim plants a tree, then whatever is eaten from it by the birds and animals is a Sadaqa on his part and whatever is stolen or lost is also a Sadaqa"[1]

13) "O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit you when you are the Lord of the worlds? He will say: Did you not know that My servant so-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him?"[2]

Based on the above-mentioned Hadith, it is important to stress that the meaning of Sadaqa is not confined to money or things given to help someone in need. In fact, it includes everything we do or say to help others - our time, our energy, our concern, our sympathy, our attitude of support, our words of kindness, our prayers.

Finally, the Holy Prophet (Blessings and peace of Allah be upon him) said: "To whom a good deed is done and who says to its doer: 'May Allah reward you with goodness', also reaps the reward."[3]

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[1] Muslim.

[2] Muslim.

[3] Related by al-Tirmizi.

Questions and Answers

Brothers in Islam! A true Muslim should be aware of moulding and shaping his thoughts and ideas, actions and deeds, behaviour and conduct to be in line with the tenets and fundamentals of Islam, the final and last word of Allah to mankind. That is why a Muslim is required to ask himself before being engaged in some action: Does This Go with Islam?? If not, one must refrain and make his likes and dislikes totally subordinate to Islam.

Now, consider carefully this point. Everyone should spend some time in acquiring the knowledge of Islam. Thus, these questions may infuse you with a bit of knowledge on the road of Islamizing your life.

1) Who is the deserving person?

Whoever possesses money below the Nisaab, amount subject to Zakāh, which makes him liable to pay Zakāh, is eligible to receive it.[1]

2) What is the faithful method of paying Zakāh?

First, you are to date a beginning to your Hawl of Zakāh, e.g. the month of Ramadan. Thereafter, you are to pay Zakāh on all you have in every Ramadan regardless that some amount of your wealth was earned only one or two months prior to your yearly Hawl.

3) Can I depute someone to pay Zakāh on my behalf?

Positively, authority can be delegated to another person for the distribution of Zakāh in order that it be utilized in accordance with the laws of Zakāh.

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[1] See Question 8.

4) Is Zakãh to be paid on the basis of a lunar or solar year?

Zakāh is to be paid by virtue of the lunar year. The solar, i.e. Calendar, year is about 12 days longer than the lunar, i.e. Hejiri, year. This leads to abuse of the rights of the poor. Muslims are required to be distinguished via complete adherence to Islam, in form and in spirit.

5) Is it permissible for the wife to give Sadaqa from her husband's wealth?

Assuredly, one's wife is not permitted to give Sadaqa from her husband's wealth unless she knows that he would not mind. The Holy Prophet (Blessings and peace of Allah be upon him) said: "A woman should not spend from her husband's house except with his permission."[1]

6) Is it legal to consider the government - tax as a portion of Zakãh?

By all means, it is illegal to consider the governmen-tax as a part of Zakāh. Dr.Ghazi 'Inayah, comparing between Zakāh and tax, says: "Zakāh is a financial 'Ibadah, a godly obligation, and one of the five pillars of Islam. But, it is not a monetary tax."

7) Does Allah accept Sadaqa from ill-gotten gains?

Allah, Subhanahu Wata'ala, does not accept Sadaqa which is from ill-gotten gains.

According to Hadith: "Allah, the Al-Mighty is good and accepts only that which is good."[2]

As for Zakāh paid by some traders whose business is mixed with some prohibited dealing or with a little amount of Riba (interest and usury): It is permissible for Committes of

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[1] Related by al-Tirmizi.

[2] Reported by Imam Muslim.

Collecting Zakãh to receive the Zakãh of these traders, and then, to distribute it among the deserving.

8) Is the one who has a Nisaab eligible to receive Zakãh in some cases?

For sure, anyone whose possessions reach a Nisaab, but do not cover his needs, should be considered eligible for that amount of Zakãh which would meet his needs.

Chapter VI

Historical Spotlights On The Institution of Zakãh

1-The Age of the Holy Prophet.

(Blessings and peace of Allah be upon him)

2- The period of Abu Bakr.

3- The Period of 'Umar Ibn al-Khattab.

4- The Period of 'Uthman Ibn 'Affan.

5- The period of 'Ali Ibn Abi Talib.

6- The Period of 'Umar Ibn 'Abdul 'Aziz.

(May Allah be Pleased with All of Them)

7- Our Last Station.

Historical Spotlights
On
The Institution of Zakãh[1]

To begin with the Prophetic Guidance is the best: "The best people are those living in my generation and then those who will follow them, and then those who will follow the latter."[2]

The First Islamic Epoch, i.e. the Age of the prophet (Blessings and peace of Allah be upon him) and his august Sahabah (may Allah be pleased with them) embodies the factual demonstration of all the Islamic Essentials, especially the practice of Zakāh, which occupies the third position, the first and second being Shahadah and Salāh.

Obviously, sweeping economic changes emerged in the Muslim society. That was achieved by rebuilding society on the principal of total submission to Allah, in word and in action. Thus, people led a life of love, brotherliness and altruism.

At one-time this Message, i.e. Islam, created a generation without comparison not only in the history of Islam but also in the entire history of mankind. The Holy Prophet (Blessings and peace of Allah be upon him) educated this peerless generation at his honorable hands, and implanted in their hearts and minds the ultimate obedience to Allah and His Messenger. He, i.e. the Prophet, also educated them to be free from the domination and bondage of personal property, to be strong and noble-minded as well as to crave for labour and gain.

Dr. Muhammad Muhsin Khan, while commenting on the same above-mentioned idea in his Interpretation of Sahih al-Bukhari, says: 'Look at the companions of the Prophet (PBUH)

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[1] Based on: Muhyyiden Misto's book al-Zakāh, pp. 132 - 180

[2] Recounted by Imam al-Bukhari.

and the early believers: when they heeded and believed this Prophet's teaching and followed him and believed in What he had brought, a great revolution took place in their thoughts, deeds, manners, and social and political affairs. By dint of that, they were able to establish their supremacy over the nations of the East and the West in a short period, and set a good example for those nations. Whenever they went, they ruled by the law of the Qur'an with justice, honesty, and equality.

In the next pages a collection of concrete radiant images drawn from the practical lives of the Holy Prophet and his noble Sahabah will be presented in support the above and that we are to raise ourselves above the Jahili (non-Islamic) society and all its values and conceptions. In addition, we are to believe that the Jahili society is not worthy of compromise.

The Age of the Holy Prophet (Blessings and peace of Allah be upon him)

Allah, Subhanahu Wata'ala, imposed Zakāh in His Glorious Book, the Holy Qur'an, in the second year of the Hejira of the Holy Prophet. Its detailed illustrations were provided by the Holy Prophet (Blessings and peace of Allah be upon him).

The Holy Prophet used to collect Zakāh in person and instruct his commissioners to collect it from the rich Muslims and distribute it among the poor ones. Also, he was used to giving them his orders: to teach them (Commissioners) how to behave with others and to make things easy for the people.

The Holy Prophet was plain in his food and drink and lived like the poor. According to al-Bukhari and Muslim, he died in such a condition that his armour was pledged to a Jew.

In sound Hadith: "Never did the family of Muhammad, (Blessings and peace of Allah be upon him), eat their full of barley-bread for three successive days."[1]

In general, he lived up to all the principals he brought and was noble in his practice as in his precepts, in private as well as in public.

Presents to Governors

It is reported from Abu Humaid al-Sa'idi that the Holy Prophet (Blessings and peace of Allah be upon him) appointed a man as a collector of Zakāh. So when that man had finished his work, he came to him (the Prophet) and said: 'O Messenger of Allah! This is for you and these goods have been gifted to me' .So his holiness said to him. " Why didn't you keep sitting at your parent's house so that you would have seen if any gift was sent for you or not?" Then the Messenger of Allah (Blessings and peace of Allah be upon him) stood up after the evening prayer. He testified the

[1] Recounted by Imam al-Bukhari.

Oneness of Allah and lauded Allah with that thing He is worthy of then he said: "Thereafter... What's the condition of that Zakāh-collector whom we employed? He comes to us and says: "This thing is due to your action and this has been given me as a gift." So why did he not keep sitting at his parent's house so that he would have seen if any gift was being sent for him or not? I swear by that Being that Muhammad's (Blessings and peace of Allah be upon him) soul is in His hands, that if anyone of you practises malconversion in these goods, on the Day of Judgement he will surely be brought in such a condition that he will be carrying the embezzled articles on his neck. If that embezzled article is a camel, he will bring it in such condition that there will be granting for that camel, and if it is an ox or a cow, he will bring it too and for that animal there will be lowing; and if it is a goat, he will bring that also and it will be bleating. Now, verily, I have conveyed to you." Abu Humaid the narrator says 'thereafter his holiness lifted his hand, so much so that I saw the brownness of his armpit and Abu Humaid has said that 'along with me this tradition Zaid Ibn Thabit has also heard from his holiness. So you can inquire of him also.'[1]

In sound Hadith, the Holy Prophet (Blessing and peace of Allah be upon him) said: "If someone performed a job for us and has no house, let him have a house; if he has no wife, let him have a wife; if he has no a servant, let him have a servant; or if he has no mount to ride, let him have one. He who obtains[2] other than these is being excessive."[3]

The Governor: his Excellences and Duties.

The Holy Prophet (Blessings and peace of Allah be upon him) said: "The just administrator of Sadaqa (Zakāh) is similar to the Ghazi in the cause of Allah till he comes back."[4]

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[1] Related by Imam al-Bukhari, Imam Ahmad, Abu Dawood and Imam Muslim.
[2] As we have seen in the previous paragraph.
[3] Reported by Imam Ahmad and Abu Dawood.
[4] Related by Imam Ahamd, Abu Dawood and Al-Tirmizi.

Another remarkable Hadith reads: "...Tell them also that He (Allah) has enjoined Sadaqa (Zakāh) upon their assets which will be taken from the rich among you and distributed to the poor among you (Muslims) if they accept that, refrain from laying hands upon the best of their goods and fear the cry of the oppressed, for there is no barrier between Allah and it."

The Prophetic Precepts to the Wealthy.

In a sound Hadith: "When the collector of Sadaqa (Zakāh) comes to you, (you should see) that he goes away pleased with you."[1]

Pleasing of collectors means that we should be polite and courteous towards them and willingly submit to their legitimate and genuine demands. It also means that as long as they stay with us we should entertain them well.

The Prophetic Guidance concerning Zakāh Distribution.

It is reported from Zaid Ibn as-Suddae that a man came to the Messenger of Allah (Blessings and peace of Allah be upon him) and asked him about Sadaqat. (PL of Sadaqa). So the Messenger replied him:" Allah does not accept a decision of Prophet nor a third party concerning the distribution of Sadaqat. But He divided the Sadaqat (Zakāh) into eight shares; if you are among the due recipients of Zakāh, I will give you."[2]

The Holy Prophet (Blessings and peace of Allah be upon him) said: "I have been commanded to take the Sadaqa (Zakāh) from the rich Muslims and to refund it to the poor Muslims."

It is reported from Ibn 'Umar (may Allah be pleased with them both) that the Holy Prophet said: "Sadaqa (Zakāh) is

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[1] Recounted by Imam Muslim.

[2] Reported by Abu Dawood and Al- Daraqutni.

neither legitimate for one who is rich nor for the one who is of energetic disposition, sound body, and healthy limbs."[1]

It is reported from Abu Huraira (may Allah be pleased with him) that the Holy Prophet said: "Three people have the right to be helped by Allah: The Ghazi (Mujahid) in the cause of Allah, the contracted slave who longs to buy his freedom, and the one who wants to get married for the sake of chastity."[2]

Abu Sa'id reported that the Holy Prophet (Blessings and peace of Allah be upon him) said: "Sadaqa (Zakāh) is not allowed to the wealthy except: in the cause of Allah (a Ghazi), a wayfarer, and a person who is given a present by a poor neighbour from what the latter had been granted as Sadaqa."[3]

Abu Huraira (may Allah be pleased with him) reports. "Once the Holy Prophet passed by me and asked me to call 'As.hab as.Suffa'.[4] Abu Hurairah states, 'As.hab as.Suffa' were the guests of Islam. They had neither homes nor any provisions. When something would come to him (Blessing and peace of Allah be upon him) in charity, he sent it to them without taking anything from it. But in case of any present, he would send for those people and asked them to share what was available."[5]

Spending in the Way of Allah and indifference with the world.

'Umar Ibn al-Khattab (may Allah be pleased with him) states, "once a person came to the Holy Prophet (Blessings and peace of Allah be upon him) and requested him to give him some money. The Holy prophet expressing his inability to give him anything at the moment said, "You can purchase

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[1] Related by Abu Dawood.
[2] Related by Imam Ahmad.
[3] Related by Abu Dawood.
[4] Agroup of poor Muslims lived in al-Madina
[5] Agreed upon, i.e. Bukhari and Muslim.

something (from the market) in my name and I will pay off the credit as soon as some money come to me". Hearing this, 'Umar (may Allah be pleased with him) said to the Holy Prophet, 'O Messenger of Allah! (Although) you have helped this man, you were not obliged to do so by Allah because you are unable to fulfil his demand at the moment'. The Holy Prophet (Blessing and peace of Allah be upon him) felt uneasy over this remark of 'Umar. The same moment a person among the Ansar told, 'You spend O Messenger of Allah without worrying about any indigence caused to you by Allah. He (Blessing and peace of Allah be upon him) responded with a smile and said, "I have been ordained to do so."[1]

Ibn 'Abbas reports that 'Umar (may Allah be pleased with them both) told him, "Once I called on the Holy Prophet (Blessings and peace of Allah be upon him) who was sitting on a mat. I also sat beside him. That time he was only in his 'Izar' (sheet used as garment for lower part of body). This had produced signs in his body. Besides this, there was a small heap of barley weighing about one sa'[2] and some leaves of berry lying in a corner and an untanned skin hanging there. Having seen all this my eyes were filled with tears. Thereupon he (Blessing and peace of Allah be up him) said, 'Why do you weep O Ibn Khat'tab? I submitted, 'O Messenger of Allah! Why should I not shed tears while I find signs of mat in your body and this is your whole treasure before my eyes. While Kis'ra (Chosroes) and Qaysar (Caesar) are rolling in fruits and canals, you have this much only in spite of being the Messenger of Allah'. The Holy Prophet (Blessing and peace of Allah be up him) observed: 'O Ibn Khat'tab! Are you not pleased with the fact that we have Heaven while they have the world only with them?"[3]

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[1] Transmitted by al-Tirmizi.

[2] See page 92.

[3] Related by Imam Ahmad.

The Prophet's Last Testament

It is reported from 'Ali (may Allah be pleased with him) that "The Holy Prophet (Blessings and peace be upon him) asked him something for writing so that he might dictate something whereby his Ummah might not go astray after his demise. 'Ali says, 'I was afraid lest I might miss his last breaths. So I said that I would memorise it and remember it. His holiness said, "I advise (you all) for prayer, Zakãh and good treatment with slaves".[1]

[1] "The Lives of the Sahabah", vol. 3,p.98.

The Period of Abu Bakr
(May Allah be pleased with him)

Such was the position of Zakāh at the time of Holy Prophet's death. After him, the first Calif Abu Bakr was blessed with the deepest insight into the fundamentals and objectives of Islam. It was his considered view that Refusal to pay Zakāh to the Muslim State was Punishable With Death.

Fate of Defaulters

Abu Hurairah (may Allah be pleased with him) narrated, "After the (sad) demise of the Messenger of Allah (Blessings and peace of Allah be upon him) Abu Bakr Became the Khalifah (calif) after him. Some of the Arabs became Non-Believers. 'Umar (may Allah be pleased with him) said to Abu Bakr: 'O Abu Bakr! How will you wage war against the people, although the Messenger of Allah (Blessings and peace of Allah be upon him) has said: 'I have been commanded to fight with the people until they declare: La Ilaha Illallah (none is worthy of being worshipped besides Allah). Whosover declares La Ilaha Illallah, his (or her) wealth and life have been saved except for the right he owes (to Islam) and his account is up to Allah.' Abu bakr (may Allah be pleased with him) replied: 'By Allah, I will fight with all those who made a differentiation between the Salāh and the Zakāh (i.e. who performed the Salāh but did not pay the Zakāh), because Zakāh is the right (of Allah) from the wealth. By Allah, if they withheld even a young she-goat that they used to give to the Messenger of Allah (Blessings and peace of Allah be upon him), I would wage war against them.' 'Umar further said: 'By Allah, when he told me then I recognized that Allah has opened the way for Abu Bakr for Jihad. I also recognized that was the Truth."[1]

In another narration 'Umar related, "When the Messenger of Allah (Blessings and peace of Allah be upon him) passed

[1] Reported by Bukhari, Muslim and Ahmad.

away, all the Arabs became apostates. They declared: 'We will perform the Salāh but will not pay the Zakāh.' I came to Abu Bakr (may Allah be pleased with him) and said: 'O, the Khalifah of Allah's Messenger! Try to make them familiar with Islam and treat them gently. They are like the wild beast'. He replied, 'Instead of expecting help from you, I am being ashamed and embarrassed by you. You were strict during (your) pre-Islamic days but are demonstrating weakness in Islam. For what do I fear them that I should compose flattering poetry or some words of magic to make them familiar. Alas! Alas! The Prophet (Blessings and peace of Allah be upon him) has passed away and coining down of the revelation has been stopped. By Allah, I will fight with them until I hold the sword in my hand even if they deny to give even a single rope (in Zakāh)"[1]

Abu Bakr, Allah's Messenger's successor, may Allah be pleased with him, gathered the notable Sahabah of the Prophet, discussed the problem with them, and came out with an agreement to fight the refusers. Abu Bakr and the Sahabah readied themselves and set out after the refusers and gave them a decisive blow that brought back to the Muslim Ummah its unity and fixed its divine teachings that the Holy Qur'an brought down from Allah, Subhanahu Wata'ala.

Abu Reja Atardi (may Allah be pleased with him) reports, When I arrived at Medina I saw some people assembled at a place and a person at the centre was 'Kissing head of another person and was saying 'May I be sacrificed on you; had you not been here, I would have been ruined.' 'Who is the person kissing, and who is being kissed?, I inquired. Someone told me, ''This is 'Umar (may Allah be pleased with him) who is kissing Abu Bak'r (may Allah be pleased with him) for his order for the apostates to be killed after their refusal from paying Zakāh.'[2]

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[1] From: "The lives of the Shabah", Vol. 1.P.554. Transmitted by Al-Isma'ili.

[2] Transimtted by Ibn 'Asakir. See "the Lives' of the Sahabah", vol. 2,p. 535

In fact, Abu Bakr's everlasting position concerning the refusal of paying Zakāh has determined one of the most important Islamic financial fundamentals, i.e. the legality of waging Jihad in order to settle the rights of the community in regards to wealth.

Distribution System

Abu Bakr al-Siddiq (may Allah be pleased with him) copied the Prophetic guidance in regards distributing wealth among the deserving Muslims. He used to distribute all kinds of wealth on equal footing without taking the status of people into consideration.

It is reported by al-Baihaqi that Aslam (may Allah be pleased with him) states: "When Abu Bakr (may Allah be pleased with him) was appointed caliph, he maintained equality among people in regard to various distributions. When he was advised to give preference to Muhajireen (Immigrants) and Anasr (Helpers), Abu Bakr replied: I meet people on business terms and hence it is better to keep to equality in this matter than to observe preference." likewise, Abu Bakr Said, 'The superiority of the people lies with Allah'.

Baitul-Mal (Public Exchequer)

Sahl Ibn Abi Hathma and others state that 'Abu Bakr had a public exchequer at the village 'Al-Sunh'. Everybody knew that the treasury was left unguarded. Hence someone suggested,'O Caliph of the Holy Prophet (Blessings and peace of Allah be upon him)! Why don't you put a watchman over the treasury to guard it?' He said, 'The treasury incurs no danger from anyside as it is locked and it remained almost empty for nothing was left undistributed. When Abu Bakr (may Allah be pleased with him) shifted from al-sunh to Medina, the treasury was also kept in Medina and that too in his own house... When Abu Bakr died and was buried, 'Umar called the revenue officials and entered Baitul-mal (public exchequer) of Abu Bakr accompanied by them. Abdul Rahman bin Auf and Uthman bin Affan (may Allah be pleased with

them all) were also with him. When 'Baitul-mal' was opend, neither a dirham nor a dinar could be found out except the traces of the coins. On scratching the ground, a single dirham came out. Then all of them sought blessings of Allah for Abu Bakr (may Allah be pleased with him).[1]

Abu Bakr's will

Abu Bakr bin Hafas bin 'Umar (may Allah be pleased with him) states, 'Once Aisha (may Allah be pleased with her) went to Abu Bakr (may Allah be pleased with him) when he was lying in the state of agony.

Abu Bakr (may Allah be pleased with him) said; I 'had once given you[2] a garden and I am feeling a little disturbed over this and hence you get it returned to the ancestral property', 'Aisha (may Allah be pleased with her) expressed her consent and got the garden returned. Thereafter Abu Bak'r (may Allah be pleased with him) said, "Since I have been appointed Caliph of the Muslims, I have consumed not a single dinar or dirham belonging to them; but of course, I have filled my stomach with their flour and covered my back with their sheet. I have with me neither more nor less from the spoils of war that came to the Muslims, save that negro-slave, that camel which brings water and that old worn-out sheet. Hand them over to 'Umar (may Allah be pleased with him) and seek forgiveness from him, when I am no more'. Thus 'Aisha (may Allah be pleased with her) acted upon his advice. When the messenger appeared before him (with these belongings). 'Umar (may Allah be pleased with him) wept so bitterly that his tears would flow on the earth and added, 'May Allah Bless Abu Bakr, he has put his descendents in trouble and he repeated these words twice. At last Umar asked his slave to lift the articles (belonging to Abu Bak'r (may Allah be pleased with him'.[3]

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[1] "The Lives of the Sahabah", Vol. 2, P. 238 Transmitted by Ibn Sa'ad.

[2] i.e. 'Aisha, may Allah be pleased with her.

[3] Transmitted by Ibn Sa'ad. See "The lives of the Sahabah, Vol. 2 pp. 276-277.

The Period of 'Umar Ibn al-Khattab
(May Allah be pleased with him)

'Umar Ibn al-Khattab, the second caliph, followed the steps of the Holy prophet and the first calif, Abu Bakr al-Siddiq, regarding the financial and administrative policies.

He lived a very simple life in food, drink, clothing and housing and even he lived like the poor despite his being the caliph.

'Umar's Fiqh (jurisprudence) of Zakãh.

It is related that 'Umar (may Allah be pleased with him) said: 'The newborn sheep carried by the shepherd are not to be taken as Zakãh. Likewise, a barren sheep, a ewe kept for milk, a pregnant ewe and a ram used for breeding are not to be taken as Zakãh. Take as Zakãh the Jaza'ah and the Thaniyyah (a yearling goat or sheep) Zakãh is levied on the average quality of the property'.[1]

'Umar Ibn al-Khattab (may Allah be pleased with him) said 'Do not take the best of the Muslims' assets.'

al-Shafi'i, Ahmad, Abu 'Ubaid, al-Daraqutni and others relate that Abu 'Amr Ibn Hamas reported from his father that he said: "I used to sell leather and containers. Once, 'Umar Ibn Al-Khattab passed by me and said: 'Pay the Sadaqa due on your property.' I said: 'O Amirul-Mominin (Commander of the Faithful), it is just leather.' He replied: 'Evaluate it and then pay its due Sadaqa."

'Umar and Collectors.

Al-Hasan (may Allah be pleased with him) reports that once 'Umar (may Allah be pleased with him) wrote Abu Musa Ash'ari (may Allah be pleased with him): 'There must have been a day once a year that should allow not a single dirham

[1] Al-Shafi'i and Malik.

left unspent or undistributed in the Bait-ul-Mal (Public exchequer) and it be completely swept off so that Allah know that every needy person has got his due'[1]

Al-Hasan (may Allah be pleased with him) reports, 'Umar (may Allah be pleased with him) wrote Huzaifah (may Allah be pleased with him)' Give away the people their donations and sustenance'. Huzaifah (may Allah be please with him) replied, 'Much is being left after giving donations and sustenance!' 'Umar (may Allah be pleased with him) wrote back, 'This is all for those whom Allah has donated and 'Umar or the offspring of 'Umar have nothing to do with the same, and hence distribute the balance amount also among the people.'[2]

'Umar bin Salma (may Allah be pleased with him) narrates, 'Once 'Umar (may Allah be pleased with him) was taking a Siesta under a tree at noon. All of a sudden, a rustic woman appeared and said to Umar (may Allah be pleased with him) that she was a pauper and a motrler of few children. Moreover, he (Amirul-Mominin) had sent Mohammad Ibn Maslama for collecting 'Zakāh' but he gave her nothing. Allah may bless him if he recommend her case to Umar (may Allah be pleased with him). Having heard this, Umar asked Yarfa (may Allah be pleased with him) to call Mohammad Ibn Maslama. The woman said to him that if he took her to Umar it might bring some hope of success. Umar said, 'Allah-Willing, it might happen so'. Mohammad Ibn Maslama turned up and said, 'As 'Salamo alaikum' 'O Amirul-Mominin! Hearing this, the woman felt ashamed. Umar said to Mohammad Ibn Maslama, 'I never fail to choose best among you and what will you answer Allah about this woman'? Having heard this, the eyes of Mohammad Ibn Maslama filled with tears. Umar further said, 'Allah, the Sublime, Commissioned the Holy Prophet (Blessings and peace of Allah be upon him) and we testified him (as Messenger of

[1] Ibn Sa'ad, vol. 3, p. 218. See "The lives of the Sahabah, vol. 2, p. 250.
[2] 'The Lives of the Sahabah", Vol 2, p. 251. Transmitted by Ibn-Sa'ad.

Allah, and followed him). He (the messenger) put into practice what he was ordained to do. He would give charity to paupers without fail and died without altering his practice. Thereafter, Abu Bakr (may Allah be pleased with him) was appointed as Caliph and he followed the Sunnah of the Holy prophet (Blessings and peace of Allah be upon him) till he passed away. Thereafter, Allah, the Sublime, made me Caliph and I never fell short of sending the best persons among you. If I send you again, you give this woman charity of the current year as well as of the last year but I do not know whether I shall send you again (for collecting the charity). He then asked to bring a sack full of flour and oil and giving it to her he asked her to meet him at Khaiber as he was planning to proceed towards that area. The woman met him at Khaiber. He asked to bring two sacks full of flour and said to her that this will suffice till Muhammad Ibn Maslama goes to you again, and I have already ordered him to pay your dues both for the current and the past years.'

Distribution System

Musa Ibn Abu Isa narrates, 'Once 'Umar (may Allah be pleased with him) arrived at the water-booth of Bani Hartha. There he came across Mohammad Ibn Maslama, 'Umar said to him, 'What do you think of me O'Mohammad? He replied, 'I think of you as a man of my liking and like all those who are your well-wishers. I see you collect revenues but you desist spending it on your needs; do justice in distributing it among people. (And in spite of all this) if you go astray, we shall straighten you as we do with our arrows by putting them into straightening tools. Umar said, 'All praise be to Allah who has appointed me (Caliph) on such a people who have the capacity to get me straightened if I go wrong'[1]

Sa'id (may Allah be pleased with him) reports that once Umar (may Allah be pleased with him) said to Abdullah Ibn

[1] 'The lives of the Sahabah, Vol. 2, P. 86.

Arqam (may Allah be pleased with him) 'distribute the treasure of the Muslim once in a month; he again said, 'Distribute the treasure of the Muslims every Friday; and he said once more, 'Distribute the treasure of the Muslims everyday'[1]

Anas Ibn Malik and Ibn Musaiyab (may Allah be pleased with them) narrate, 'Umar Ibn al-Khattab put the names of Mohajirin (Immigrants) in the list of those allotted five thousands and those of Ansar (Helpers) among those allotted four thousands for those and who were the offspring of the Mohajirin but could not take part in the Battle of Badr. The names of Umar Ibn Abi Sallmah Ibn Abdul-Asad Makhzumi, Osama Ibn Zaid, Mohammad Ibn Abdullah Ibn Jah'sh Asadi and Abdullaha Ibn Umar (may Allah be pleased with them) appeared on the list of such people. Abdul Rahman Ibn Auf submitted, 'Ibn Umar is not like them and he is so and so' hearing this, Ibn Umar submitted, 'Give me (five thousands) if I deserve otherwise not." Thereupon, Umar asked Abdul Rahman Ibn Auf to put his (Umar's) name among the receivers of four thousands and that of his (Abdullah) on the list of those getting five thousands. Abdullah immediately said that he never meant so. Thereupon, Umar emphasized, 'By Allah! You and I cannot come together on five thousands.'[2]

'Umar said: 'Abu Bakr (may Allah be pleased with him) had a viewpoint to maintain equality in the distribution of wealth. On the other hand, I had a view to make distributions according to status. If I remained alive in the year following, I shall return to the viewpoint of Abu Bakr as his view is superior to that of mine'[3]

'By Allah, none among Muslims is there who has no right to this wealth whether he is given or not even the shepherd of Eden has his right to this'.[4]

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[1] "The lives of the Sahabah, Vol. 2, P. 249.
[2] "The Lives of the Sahabah", Vol.2, pp. 242-243.
[3] Ibid. 247.
[4] "The Lives of the Sahabah", vol. 2,p.247

Umar (may Allah be pleased with him) states, 'I have treated treasury of Allah as the treasure of the orphans. In case of carelessness, I try to keep from it, but when I need it, I make only proper use of it'.[1]

Thus, both of them ('Umar and Ibn 'Auf) passed hours of night in prayer. In the meantime, Umar (may Allah be pleased with him) heard the cry of a baby. He went to the door and asked the mother to take care of the baby for Allah's sake and then came back. He again heard the baby crying and scolded its mother once again. When he heard the cry again in the last hours of the night he chided the mother in harsh language. The mother then retorted that she was trying to wean the baby for Umar does not fix allowance for a suckling. Having heard this, Umar came back and led the Fajr Salāh. But due to his weeping none could hear his recitation clearly. After performing Salam, he turned towards the people and said, 'Curse to 'Umar', He has killed numerous sucklings. Thereafter, he proclaimed throughout that nobody should wean the baby in haste, as he has fixed allowance for children of all ages.[2]

Musawar Ibn Makhrama (may Allah be pleased with him) reports, 'Umar (may Allah be pleased with him) got a share from the spoils of Qadesia. And he (Umar) was looking towards it and crying', Abdul Rahman Ibn Auf (may Allah be pleased with him) said, "This is the day of joy and merriment 'O Amir-Ul-Mominin!" Responding in the affirmative he (Umar) said, 'But it is a fact that whenever it (wealth) has been given to any community, it has created enmity and malice, in them'[3]

Urwah reports 'Umar (may Allah be pleased with them) to have said, 'This treasure is not permitted for me but what I take from my due.'[4]

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[1] "The lives of the Sahabah, vol.2, p. 265.
[2] Ibid.
[3] "The Lives of the Sahabah". Vol 2,p.293.
[4] Ibid, p. 266.

The Period of 'Uthman Ibn 'Affan
(May Allah be pleased with him)

It is reported from Abu 'Ubaid that Ibn Sereen said: "The Zakāh was paid to the Holy Prophet (Blessings and peace of Allah be upon him), Abu Bakr, 'Umar, and to 'Uthman (may be pleased with them all) and to their representatives. But, by the demise of 'Uthman people had differed in opinion. Thereupon, some people were paying to the poor directly while others were paying to 'Uthman's representatives. 'Abdullah Ibn 'Umar (may Allah be pleased with them both) was among those who were paying to the representatives.'

Arrangements of collecting and distributing Zakāh prevailed for sometime and Zakāh on all kinds of wealth was deposited in Baitul-Mal. But, 'Uthman (may Allah be pleased with him) permitted Zakāh on unapparent goods, such as, cash and gold and sliver, to be distributed to the needy by the donors themselves while only that which was collected on apparent goods, like agricultural produce and fruit crops and herds of cattle, was to be paid to Baitul-Mal.

'Uthman, may Allah be pleased with him, wrote to his governors saying: "To proceed: Allah, Subhanahu Wata'ala, has ordered caliphs to be guardians not collectors. Thereupon, it is your duty, i.e. the duty of all Muslim governors, to look after the Muslims' affairs, and then, to give them their rights and to ask them to do their duties. Moreover, treat the Zimmis in the same way.'

'Uthman's Openhandedness and distribution System

'Uthman was a wealthy man before embracing Islam. Then, he used to spend generously in the cause of Allah. So, he purchased ROOMA WELL and made it over as Sadaqa on behalf of Muslims.

Abdul-Rahman Ibn Samurah (may Allah be pleased with him) states, "When the Holy Prophet (Blessings and peace of

Allah be upon him) gave goods to Jaish Usrah (Tabuk Ghazwa)[1] Uthman (may Allah be pleased with him) poured down one thousand 'dinars' into the lap of the Holy Prophet. He (Prophet) would be overturning those 'dinars' and saying, 'none of the acts will harm Uthman from now on' and he repeated those words more than once.

The same event has been narrated by Ibn Umar in the following way:

The Holy Prophet (Blessings and peace of Allah be upon him) said, "Forget not Uthman O my Allah and question him not even if he does not perform a single act (of virtue) from today."[2]

Hasan narrates 'Uthman (may Allah be pleased with him) had donated 950 camels and 50 horses.' or the narrator has stated so, 'he had donated 970 camels and 30 horses for the Ghazwa of Tabuk. It has already been mentioned that Uthman had borne the expenses of one-third of the battalion departed to the Ghazwa of Tabuk and it was generally described that there was no requirement of the crusader that he left to be fulfilled.[3]

As for the disribution system: 'Uthman (may Allah be pleased with him) appointed Zaid Ibn Thabit to be in charge of Baitul-Mal and ordered him to distribute its contents on behalf of Muslims.

In addition, he not only followed the steps of the first two caliphs but also increased the donations and grants imposed by 'Umar Ibn Al-Khattab (may Allah be pleased with them all).

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[1] Ghazwa means a military expedition led by Holy Prophet.
[2] Related by Al-Hakim.
[3] The Lives of the Sahabah, Vol.2. P. 189.

The Period of 'Ali Ibn Abi Talib
(May Allah be pleased with him)

'Ali (may Allah be pleased with him) was recognized as calif at the end of the first week of 'Uthman's demise. His reign was marked by political turmoil. But, this did not prevent him from organizing the collective system of Zakāh: Collection and distribution. The following living pictures will cite to what has been stated above.

His Knowledge

Ibn 'Abbas (may Allah be pleased with them both) said: 'I swear by Allah that 'Ali has been given nine tenths of knowledge; I also swear by Him that he shares you (Muslims) in the tenth remaining part'.

'Umar (may Allah be pleased with him) was used to seeking help from 'Ali (may Allah be pleased with him) in case of facing big problem. 'Ali (may Allah be pleased with him) was 'Umar's counselor in regards financial affairs even that the latter did not have the final word in general questions unless he knew the view of 'Ali (may Allah be please with him).

Equality in Donations

Undoubtedly, 'Ali (may Allah be pleased with him) had a viewpoint to maintain equality in the distribution of wealth. He refused to keep in view the status of the people while distributing money among them.

Distribution System

Majma'a Taimi narrates, 'Ali (may Allah be pleased with him) used to sweep the treasury, offered Salāh there and made that a place of prostration so that, that part of land could bear witness for him on the Day of, Judgement.[1]

[1] "The Lives of The Sahabah," Vol. 2 ,p.251.

Abstinence and Continence

Shu'abi (also pronounced as Sha'bi) says that one day 'Ali (may Allah be pleased with him) went a roaming in the streets of Kufah. He stood at a door and asked for water. A maid-servant brought a water-basin and a piece of cloth (as a handkerchief) for him. He asked her whose house it was. 'The maid-servant said that the house was of an examiner of Dirhams. Thereupon 'Ali said, "I have heard the Prophet (Blessings and peace of Allah be upon him) saying not to drink water from the well belonging to an examiner of Dirhams and not to sit under the shadow of an octroi officer,"[1]

Majm'a Ibn Sam'aan Taimi (may Allah be pleased with him) reports, 'once 'Ali (may Allah be pleased with him) went to market with his sword and called, 'Who is there to buy this sword of mine? I would not have sold it if I had four dirhams to buy an Izar (a sheet of cloth used to cover the lower part of the body),[2]

'Amr Ibn Qais (may Allah be pleased with him) says that some one asked 'Ali (may Allah be pleased with him) why he had patches on his (long and loose) shirt. At this 'Ali said, 'This is mainly for creating in me fear of Allah (sincere devotion to Allah) and to make the believers follow me.'[3]

His last Words

'Allah, Allah as regards the poor and the Needy and share your pension with them.'

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[1] "The Lives of the Sahabah", Vol. 2, P. 679.

[2] Ibid, p. 324.

[3] "The Lives of the Sahabah". vol. 2.P.816.

The Period Of 'Umar Ibn 'Abdul 'Aziz
(May Allah be pleased with him)

The Two Venerable Imams al-Shafi'i and al-Thawri (may Allah's Mercy be upon them) said: 'The Orthodox Caliphs are five: Abu Bakr, 'Umar, 'Uthman, 'Ali and 'Umar Ibn 'Abdul 'Aziz (may Allah be pleased with all of them).

'Umar Ibn 'Abdul 'Aziz was appointed as Khalifa (caliph) after Sulaiman Ibn 'Abdul-Malik, who appointed him ('Umar) as his successor. He occupied the office of Khilafah (Caliphate) as the eighth Khalifa Amawi, i.e. sons of Omayya.

Immediate Radical Reformations.

'Umar Ibn 'Abdul 'Aziz said: ' I swear by Allah, the Great, that I will not give you (Sons of Omayya) one dirham except when all Muslims are given the same.' Thus, he effaced all the traces of the wrong notion, i.e. their priority in wealth, from their minds.

Thereupon, after a short period of time of his reign the situation returned to normal and all fortunes, riches and estates owned illegal by the Sons of Omayya were returned to Baitul-Mal.

His Care in Zakãh.

'Umar (may Allah be pleased with him) insisted upon collecting Zakãh not only due to its being a divine precept on all rich Muslims but also as the right of the Muslim paupers.

'Umar said: 'Allah, Subhanahu Wata'ala, has imposed Zakãh and specified its due recipients. So, it should be collected and distributed as ordained in the Holy Qur'an and detailed in the Sunna.

To be on the right way, he got transcripts of the letters sent by the Holy Prophet (Blessings and peace of Allah be upon him) and 'Umar Ibn al-Khattab (may Allah be pleased

with him) to their governors and Zakāh-collectors. He put those letters into effect and advised his Collectors and governors to be guided by the Sunna and the practices of the orthodox caliphs.

Results.

Yahya Ibn Sa'id said: " 'Umar Ibn 'Abdul 'Aziz appointed me in charge of Africa's Zakāh. So, I collected it but I did not find any deserving people to receive. After that, I gave it to contracted slaves who were in need to buy their freedom."

It is reported that a man from the sons of Zaid Ibn Al-khattab said; 'Umar Ibn 'Abdul 'Aziz made people rich during his period of reign which lasted only thirty months. Thus, we could not find any deserving people.

One of his functionaries wrote: 'People speeded up to pay their Zakāh after they had learned about your being in charge of the Khilafah of Muslims. For that reason, much assets were hoarded.' The Khalifa replied: 'Distribute all assets at the moment you read my letter.'

On Deathbed

'Umar Ibn 'Abdul 'Aziz (may Allah he pleased with him) addressed his sons saying: 'O Sons! I am standing before two positions: (1) making you rich drives me to the Hell-fire; (2) leaving you poor leads me to Paradise. So, it is more lovable to me to enter Paradise than to be sent to the Hell-fire. O Sons! Leave! May Allah safeguard you.'

Lessons and Moralities

The Biography of 'Umar Ibn 'Abdul 'Aziz (may Allah be pleased with him) proves that the Islamic Economic System has great basic facts which we have not only to put in mind but also to re-put them into effect. Among These facts are the following:

1) Rulers, who are Allah's Vicegerents in space-time, can drive the society in the direction they want. They, at the same

time, can dogmatize values, turn the scales, and even can make people live in prosperity and bliss.

2) The economic basics of Islam are divine, not human, in nature. That is why they are harmonious with the human nature which is created by the same Maker. This coherence reflects the brilliant results which we have discerned in the previous pages.

3) Rulers and their entourages are not entitled to take nor to spend the Community Wealth unless there is need or on behalf of the deserving.

4) Putting Zakāh into effect leads to genuine tackling of poverty and to put an end to its mischief in the Muslim society.

5) Sufficiency and welfare shown in our discussion of 'Umar Ibn ' Abdul 'Aziz's period of rule prove the authenticity of these three ideas: (a) People followed 'Umar's model of life regarding abstinence and continence; (b) preventing illegal grants, nepotism and bringing the principle of equality of opportunities into being; and (d) people's adherence to what is Halal (lawful).

From the foregoing references to the biography of 'Umar (may Allah be pleased with him) we can say that his life is still a model pattern to rulers who want to live well in this world and to win in the Hereafter. But, those whose hearts are burnt with malice and envy against Islam and its Bearers, and those whose sight is dazzled by modern European progress are nothing more than Parasites which Islam will eradicate through its divine overwhelming natural power of spreading in space-time.

Our Last Station

Abul Hasan Nadawi, in his masterpiece "The Four Pillars of Islam", comments on Negligence of Zakāh in the Modern Muslim States saying: 'The Islamic Khilafah, despite the variations in its moral and religious texture, preserved with the practice of collecting the Zakāh on 'Apparent' goods, and, as we learn from Imam Abu Yusufs Treatise, al-Kharaj, and other works dealing with the Khilafah's economic structure, it was maintained till the last days of the Abbasi Period. Ultimately, this Islamic injunction ceased to be operative in Muslim States Which, on the whole, Did Not Conform to the Pattern of The SHARI'A, and could hardly be, described as successors of the Khilafah, at least, in the ethical, social, and economic spheres. The whole of the Islamic World was Plunged Into Strife And Confusion and the Muslims were Deprived of the Blessings of the Shari'a. If the Muslim States, today, are assailed by the heartless forces, East and West, they are only paying the penalty of their blunder.'

﴾ And indeed we will make them taste of the lighter chastisement before the greater chastisement in order that they may (repent and) return. ﴿ (32:21)

Praise Be to Allah, Lord of the entire World.

The Pillars of Islam Series - 4

كتـاب الصـوم

تأليف

ياسين إبراهيم الشيخ

A Handbook Of Sawm "Islamic Fast"

By

Yaseen Ibrahim Al-Sheikh

Dedication

To those who have been exerting their own lives and wealth for the sake of Allah to free peoples from all forms of injustice.

Yaseen.

Acknowledgements

At first, I'm especially grateful for the careful weighing of the contents of this book as well as the valuable viewpoints and encouragement made by Al-Sheikh Abdul-Hamid Al-Ahdab.

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Secondly, I wish to express my deep sense of gratitude to my dearest colleague Mr. Ahmad Ali Mahmoud, M.A. holder and supervisor of English in R.A.K. Educational zone, for his kind help in revising the whole manuscript of this book and giving sound linguistic advice.

Special thanks are also due to Br. 'Abdul Halim Lee - an American Muslim – for his valuable pieces of advice while preparing this revised edition.

At last, I'd like to record my gratitude to the Holy Qur'an Sciences Establishment and Dar al-Manarah for their continuous efforts in printing this series "The Pillars of Islam" to become a Reality by Allah's will.

I'm, also, jubilant to express my appreciation to my wife who has been preparing the makings of the fit conditions in which I can prove that actions speak louder than words.

Yaseen Ibrahim Al-Sheikh.

In The Name Of Allah,
The Most Gracious,
The Most Merciful

PREFACE

All praise be to Allah, the Lord of the worlds. May peace and blessings be upon our Prophet Muhammad, the last of the messengers, upon his household and followers till the Day of the Resurrection.

To proceed: This is the **fourth** booklet of our series **"The Pillars Of Islam"** Which shows us the Sawm (Fast) in conformity with the Islamic Shari'a, as it is revealed in the Holy Qur'an and presented in the Sunnah of the Holy Prophet (peace be upon him) as well as the practices of his good companions whose lives were practical demonstrations of this tolerant Shari'a.

In this booklet, the true spirit of Sawm is presented to shed light on its various features, to copy the authentic prophetic guidance of performing it, to embody it as a unique institution of education and, finally, to transform it into an effective spiritual discipline.

A quick look at the history of religions shows us that Sawm is part and parcel of all religions but not as ours, in form or spirit.

Sawm, without a doubt, is the only form of Islamic Ibadah (worship) which Allah has kept its reward known only Himself.

The Holy Prophet (PBUH) says: "Every (good) deed of the son of Adam would be multiplied, a good deed receiving a tenfold to seven hundred fold reward. Allah, the Exalted and Majestic, has said: with the exception of Fasting, for it is done for Me and I will give reward for it, for one abandons his passion and food for My sake"[1].

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[1] Sahih Muslim, Imam Muslim, translated by Abdul Hamid Siddiqi, vol.2, P. 559.

Sawm (Fasting) is a symbol of our unbounded devotion to Allah.

If **Salãh** (prayer) is the head, **Sawm** is the heart. Just, as you must not leave out the stated Salãh, you must not lose **Fasting** the month of Ramadan. 'What prayers seek to do five times a day, Fasting in the month of Ramadan DOES once a year'.[1]

Sawm is a place of rest for the body and relaxation for the soul. It's a great step along the way of achieving our real goals of life. It's an active action, in spirit as well as form. It's one of the driving forces behind our actions.

Ibn Al-Qayyim says: 'Fasting is most efficacious[2] in the protections of the external limbs and internal organs. It guards against disorders resulting from the accumulation[3] of the effete[4] matter. It expels the toxins[5] that are injurious to health and cures the ailments which develop in the body due to over-indulgence. It is beneficial for health and most helpful in leading a life of piety and good-doing'[6].

Transliteration has been used sparingly to present the Islamic terminology such as Sawm, Jihad, Hadith, Ghazwa...

This usage is due to the fact that Islam has a terminology of its own, so that its own ideals may be distinguished from commonly held ideals.

In addition, it is widely known that every language has its own character.

Finally, I pray to Allah to bless my efforts with His grace and acceptance. I, also, pray that He makes it possible for me

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[1] Abdul A'la Mawdudi, Towards Understanding Islam, P. 137.

[2] Producing the desired result.

[3] Collection.

[4] Exhausted.

[5] Kinds of poison.

[6] The Four Pillars Of Islam, Abul Hasan Ali Nadawi, translated by Dr. M.A. Kidwai, P. 173.

to complete this series. It's hoped that this series **will** extend the spread of Islam among English Language readers. It is He, alone, who listens to supplications.

Praise is due to Allah, The Lord of the Universe.
Ras Al-Khaimah, Zulhijjah 1408 A.H. July 1988 A.C.

YASEEN IBRAHIM AL-SHEIKH

Chapter I

- **Sawm in the Holy Qur'an and Sunna.**
- **Status and dignity of Sawm in Islam.**

SAWM IN THE HOLY QUR'AN AND SUNNA[1]

Allah, the **Exalted** and the **Majestic,** has mentioned Sawm (Fasting) on thirteen occasions in the Holy Qur'an. This means that there is a meaningful relationship between the **Holy Qur'an** and the month of fasting, **Ramadan.**

All these occasions exhort the Muslim Community to practice this obligation, to observe fasting as compensation, to obtain its great benefits physically and spiritually, and to obey the Divine Ordinance to be good people, pious people.

The Everlasting Miracle Of Islam, The Holy Qur'an, marks the main lines and limitations of this duty. It assures that Sawm (Fasting) is an individual obligation upon every able pubescent Muslim, male and female. It also refers to the place, significance, immediate, and future results of this great institution.

Fasting, the Holy Qur'an assures, is an indication of our pure submission to Allah's commands.

In reality, a comprehensive view of Sawm may be seen from the following Quranic verses[2].

[O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil); (Fast) a certain number of days; and for him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom; the feeding of a man in need – but whoso doeth good of his own accord, it is better for him; and that ye fast is better for you if ye did but know.

The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and

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[1] Sunna: Is what our prophet (P.B.U.H.) performed, said or sanctioned.

[2] The Meaning of the Glorious Qur'an: Marmaduke Pickhall, PP. 28-29.

the criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that you should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful] (2: 183-185)[1]

﴾It is made lawful for you to go unto your wives on the night of the fast. They are raiment[2] for you and ye are raiment for them. Allah is aware that ye were deceiving[3] yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotion in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundedth His revelations to mankind that they may ward off (evil)﴿ [2:187]

The Sunna, the second main source of the Islamic Shari'a, coherently follows the Holy Qur'an in defining Sawm, presents practical applications and gives form to this spirit so that it becomes a visible reality.

The Holy Prophet (PBUH) considers Sawm (Fast) and Salāh, (prayer) as twin modes of Ibadah (worship) in importance and outcome.

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[1] The first No. indicates Sura. The 2nd No. indicates verse.

[2] Men and Women are each others' garment: i.e. they are for mutual comfort, mutual support, and mutual protection, fitting into each other as a garment fits the body.

[3] Used to do secretly among yourselves. Until this verse was revealed the Muslims used to fast completely from the evening meal of one day till the evening meal of the next. Intercourse had been similarly restricted.Then Allah allowed that at night.

'After prayer the second obligatory duty which every Muslim is requested to perform is fasting during the month of Ramadan[1].

Sawm is one of the five principal pillars of Islam. It is like a shield. It effaces all the previous sins.

"Twofold, I learned, is the purpose of this month of Fasting...social responsibility is being hammered into human consciousness as a religious postulate[2]... the other purpose of fasting is **self-discipline**, an aspect of individual morality strongly accentuated in all Islamic teachings'.

The following of the Prophet's Hadith support what has been mentioned above:

"(the superstructure of) al-Islam is raised on five (pillars), i.e. the Oneness of Allah, the establishment of prayer, payment of Zakāh, the Fast of Ramadan, and Pilgrimage (to Makka)"[3].

"When any of you gets up in the morning in the state of Fasting, he should neither use obscene language nor do any act of ignorance. And if anyone slanders him or quarrels with him, he should say: I am fasting, I am fasting"[4].

"Fasting is a shield (or screen or a shelter)"[5].

"When Ramadan begins, the gates of Heaven are opened, the gates of Hell are locked, and the devils are chained"[6].

"He who fasts during Ramadan with faith and seeking reward from Allah will have his past sins forgiven"[7].

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[1] Adopted from Siddiqi's Explanatory Notes on Sahih Muslim, vol. 2, P. 522.

[2] An essential prerequisite.

[3] Sahih Muslim, Imam Muslim, translated by Abdul Hamid Siddiqi, Vol. 2, P. 523.

[4] Ibid, Vol. 1, P. 10.

[5] Sahih Al-Bukhari, Imam Al-Bukhari, translated by Dr. M.M. Khan, Vol. 3, P. 65.

[6 & 7] Bukhari and Muslim.

"Fasting is the only thing for which I (**Allah**) will recompense directly"[1]!!!!.

"Fasting and Qur'an will act as redeemers for the servant on the Day of Judgement"[2].!!!!

As a final word, that's why Sawm (Fasting) is very much stressed in the Islamic teachings, and observing it is a very important expression of a Muslim's practice of the **Essentials of Islam.**

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[1] It is a sacred Hadith, a Hadith as revealed to the Prophet by Allah, but formed by the Prophet (PBUH)

[2] Reported by Imam Ahmad.

Status and Dignity of Sawm in Islam

Its meaning

The word Sawm which has been used in the Holy Qur'an and the Hadith for Fasting means - to abstain -, thus a horse that abstains from moving about or from eating the fodder is said to be Sai'm. In the technical language Sawm signifies Fasting or abstaining from food, drink and sexual intercourse from the dim beginning of dawn till sunset'[1].

Fasting in Divine and Ancient Religions[2]

Fasting as an institution for the purification of the soul, is common to all Divine religions. It was established among the Jews and the Christians. This does not mean however that the Muslim fasting is like other fasts in the number of days, in the time or manner.

All ancient beliefs and legislations[3] were familiar with fasting as an act of repentance, of atonement, or a preparatory rite before some act of Holy eating or an initiation[4] or mourning ceremony.

Our Sawm (fast).[5]

In Islam fasting is primarily an institution for spiritual discipline and self-control.

It has been ordained as a religious duty for the Muslims for subduing their lust and keeping their appetites well within,, reasonable bounds so that man may not become a slave to his lusts and appetites and lose control over his self.

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[1] Abdul Hamid Siddiqi. Explanatory Notes On Sahih Muslim, Vol. 2, P. 522.

[2] Ibid., free quotation.

[3] Like the ancient Egyptians, Hindus, Zoreastrians, Brahmins and even the pre-Islamic Arabs.

[4] i.e. the rites with which one is made a member of a sect.

[5] The first Two paragraphs have been quoted Freely from Siddiqi's Notes On Sahih Muslim, Vol. 2, P. 523.

It goes without saying that the exercise of abstaining from things that are lawful in the ordinary course of life, at the order of Allah, strengthens our morality and deepens our consciousness of the Lord. This distinguishes fasting in Islam from fasting in other religions.

Fasting is the first and foremost motivation of moral and spiritual training, on the one hand, and of perfect and cheerful obedience to the Lord - but not for complete renunciation[1] on the **other.**

Other distinguishing Features of our Sawm (Fast) are: (a) being fixed in time; (b) being stated in method; (c) total abstinence; (d) being operative in the whole of the Muslim Community; (e) being a harmonizing means to bridge life and religion, body and soul; (f) surrounding those who fast with dignity; (g) forgiving inadvertent errors.

Thus, the institution of Sawm as described has been beautifully designed, moulded, established, and ordained by the will of Allah to make the last divine picture of Sawm, i.e. the Islamic Fast, exclusively for this Umma (nation) of Islam.

Finally, the Prophet (blessing and peace be upon him) in a sound Hadith cited Sawm as a fundamental for entering the Fold of Islam.

"The bonds of Islam and the foundations of religion are three; Islam has been built on them. So he who leaves out any of them, he becomes an outlawed disbeliever:[2]

Testifying that there is no god but Allah, the prescribed prayers, and the fasting of Ramadan"[3].

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[1] i.e. self-denial.
[2] If he does not believe in, i.e. denies, any one of the pillars of Islam.
[3] Related by «Abu Ya'la» with a good chain of authorities.

Chapter II

- **Radical Reformations.**
- **Advantages and Benefits of Sawm.**

Radical Reformations[1]

Muhammad Asad, while clarifying and presenting the concept of **Ibadah** (worship) in Islam, says: 'The conception of worship in Islam is different from that in any religion. Here, it is not **restricted** to the purely devotional practices, for example, prayer or fasting, but extends over the **whole of man's practical life as well'.**[2]

Another point must be stressed here. This point is what Orientalists think of **Fasting in Islam.** They think, wrongly, that Fasting in Islam is nothing more than a developed phenomenon derived from the fasting of the previous nations. These misunderstandings or misinterpretations of the religion of Islam must be dispelled.

Islam has made fasting a great institution, an easy and pleasant observance, full of social and spiritual benefits, and operative in the whole community.

The conception of fasting had undergone a complete transformation in the pre-Islamic era. For example, it had become a symbol of suffering, defeat and misery among the **Jews**. Islam gave fasting a new and positive character, spirited with faith, hope, and seriousness. In lslam, Fasting **became** a popular institution to all its standard bearers.

The assurances and happy tidings of Divine recompense and good pleasure are a source of joy and inspiration to Muslims and they observe fasting cheerfully. The relevant Quranic verses and **Hadith** with their **irresistible** appeal to the basic instincts of man, are immensely helpful in imparting to Muslims a sense of faith and hopefulness. A Qudsi Hadith[3]

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[1] Adopted and quoted freely from The Four Pillars Of Islam by An-Nadawi, PP. 210-215.

[2] Muhammad Asad, The Spirit Of Islam, P. 9.

[3] See Page 10 foot-note 6.

says: "Fasting is the only thing for which I (**Allah**) will recompense directly".

Another Hadith says: "There is a gate in paradise called ARRAIYAN, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, where are those who used to observe fasts? They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it".[1]

Islam, at the same time, has provided the fasting with a unique sense of virtue, dignity and sublimity. This is confirmed in a sound Hadith in which the Holy Prophet (PBUH) says: "By Him, in Whose Hand is the life of Muhammad, the breath of the observer of fast is sweeter to Allah on the Day of Judgement than the fragrance of musk".[2]

This Hadith shows the radical reformation of fasting in Islam. This is uniquely different from the mood of oppression and pessimism prevalent among the previous Faiths.

Fasting in Judaism is synonymous with penance and mortification as clearly understood from the following quotation 'And ye shall have on the tenth day of this seventh month a Holy convocation; and ye shall afflict your souls; ye shall not do any work therein'.

In Islam, however, **fasting** is neither a means of self-torture nor a punishment. The regulations of fasting do not lead to the mortification of the flesh. In addition, they do not place fasting beyond the endurance of human being. On the contrary, Islam has insisted on the following productive and constructive precepts:

1. Taking the sahoor (meal before the fast) late and considering it a Sunna.

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[1] Sahih Al-Bukhari, Imam Al-Bukhari, Translated by Dr. M.M. Khan, Vol. 3, P. 67.
[2] Sahih Muslim, Imam Muslim, translated by Siddiqi, vol. 2, p. 559.

2. Hastening the breaking of the fast.
3. Allowing sleep and rest during the day and night.
4. Freeing the Muslims to be engaged in business.
5. Permitting relations with their wives on the night of the fast.

Fasting, in many ancient faiths, was confined to a particular class and there were no exemptions for those who were really incapable of fasting. This can be seen among the Hindus and the Fire-worshippers. Even in ancient Greece, only the women were required to fast. In Islam, all such distinctions were abolished and fasting became a universal religious duty. Persons unable to fast were exempted and given full protection.

Consider now the following Quranic Verses: [And whosoever of you is **present** let him fast the month] [2:185]

﴾And for him who is sick among you, or on a journey the same number of other days; and for those who can do it with hardship there is a ransom; the feeding of a man in need﴿ [2:184]

In some earlier faiths there was such an exaggeration of emphasis on severity that abstention from food was enjoined for forty days in continuation, whereas, in others, tolerance was carried to the extent of forbidding only the eating of meat while all other articles of food were allowed. But the law of Islam is equally opposed to excessive sternness and excessive tolerance. Fasting in Islam is based on fairness and moderation. In Islam neither mortification nor slackness is permitted. It is the religion of life.

The Jews ate only once in twenty four hours, i.e. at Iftar[1].

In addition, they allowed themselves neither food nor relaxation. In the night, too, they refrained from eating and drinking and indulging in other legitimate pleasures. But the Islamic Shari'a rejects these imposed restrictions on the self entirely.

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[1] The breaking of the Fast.

The Holy Qur'an says: ﴾And eat and drink until the white thread becometh distinct to you from the black thread of the dawn﴿ [2:187]

Similarly, Islam forgives the lapses made inadvertently while fasting. This is confirmed by the following sound Hadith in which the Holy Prophet (PBUH) says: "A fast is not made void by three things: bleeding by means of a horn, vomiting and pollution in sleep".[1]

The occurrence of the month for fasting in Islam, is fixed according to the lunar year,[2] not to the solar one. This means that fasting covers the four seasons of the year, comes over variant climates and gives new fresh moral experiences on various levels. It also means that we can begin and end fasting by the sighting of the new moon, which is an easy action.

The Holy Qur'an says: ﴾They ask thee, (O, Muhammad), of new moons. Say: They are fixed seasons for mankind and for the Hajj (pilgrimage)﴿ [2:189]

As a living reality, may the knowledge and practice of this great institution (The Fast), make us faithful adherents of Islam, proud of its teachings, and filled with gratitude and words of praise and thanksgiving.

﴾The Praise Be to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily, the Messengers of our Lord did bring the Truth﴿ [7: 43]

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[1] Tirmizi.

[2] The lunar year counts 355 days.

Advantages And Benefits of Sawm

Fasts, like all other forms of Islamic worship, are greatly effective in earning **Divine Mercy and blessing.** Fasts are also very constructive and productive in moulding the complete Muslim personality, physically and spiritually, e.g. The Caliphs of Allah on earth and the carriers of the Islamic mission to the world.

Dr. Yusuf al-Qurdawi, while elucidating the benefits of fasting, says: 'Man is a combination of body and soul, flesh and mind. The body is a house and the soul is its inhabitant; the flesh is a mount and the mind is its rider.

This is why we, as Muslims, are requested to subjugate the flesh to the soul and mind, but without neglecting these bodily needs, and this is the essence of the fasting and even its goal'.[1]

As a point of fact 'This discipline, **fasting**, has been imposed on us for our own advantage. Those who do not fulfil this primary duty cannot be relied on to discharge their own duties'.[2]

In connection with this point, Sayyid Qutb has stated: 'It is **natural to** ordain fasting on the Muslim Ummah (nation) since it has been commissioned with Jihad to carry the Divine mission'.[3]

Shedding light on the advantages of fasting, Islamic Correspondence Course mentions: 'Through fasting, the primary benefit is that we learn self-restraint, discipline of our appetites, and flexibility of our habits. Over **indulgence** in eating, drinking, smoking or marital relations makes one slave of his desires and habits. Through fasting one becomes

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[1] Dr. Yusuf al-Qurdawi, al-Ibadah Fil Islam (worship in Islam), p.273.

[2] Abu A'la Maududi, Towards Understanding Islam, p. 138.

[3] Sayyid Qutb, Zilal al-Qur'an (In the Shade of the Qur'an), Vol. 1, P. 163.

free of his slavery. Through fasting those who are well-off learn to appreciate the **afflictions** of the poor - hunger and thirst - and become more sympathetic towards them. When a person fasts, he feels that he is joining the whole Muslim world in a spiritual act, thus increasing his sense of community and brotherhood'.[1]

Similarly, M.M. Ahsan reminds us of the following merits of fast: 'Fasting strengthens our character. It makes us disciplined people. It prepares us for the sufferings we may have to endure in Islam.

When Muslims fast, they are all on the same level with one another. Fasting is a communal experience. In fasting, we learn to share with others what they have - their hunger and their poverty'.[2]

Of the fast Ibn Al-Qayyim says succinctly: 'Fasting is the bridle of the Pious, the garden of Mujahedeen, and the sport of those who are righteous and who are brought near to Allah'.[3]

Hammudah Abdalati, while describing the spiritual meaning of Islamic Fast, says: 'When Islam introduced this matchless institution, it planted an **ever-growing** tree of finite virtues and invaluable products'.

'It teaches man the principal of sincere love; because when he observes fasting he does it out of deep love. And the man who loves God[4] truly is a man who really knows what love is'.

'It cultivates in man a vigilant and sound conscience; because the fasting person keeps his fast in secret as well as in public. In fasting, especially, there is no mundane authority to check man's behaviour or compel him to observe fasting'.

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[1] See P. 49.

[2] M.M. Ahsan, Worship In Islam, part 2, P. 45.

[3] Dr. M.N. Ghanaem, al-Ibadah Fil Islam, P. 102, Free translation.

[4] Marmaduke Pickthall, a British Muslim, says: we are to use Allah not God.

'It originates in man the real **spirit of Special Belonging, of Unity, and Brotherhood, of equality** before God as well as the Law.

It provides man with a Transparent **Soul** to transcend, a Clear mind to think and a **Light Body** to move and act. All this is the never-failing result of carrying a light stomach. Medical instructions, biological rules, and intellectual experience attest to this fact'.[1]

Our last station in this journey to explore the advantages of Islamic Fast is going to be «As-Sawm Book»[2] which shows us many peerless benefits of this great institution.

This institution teems with great secrets and advantages that are influential on individuals and society. That is why we consider it not only as a unique school of mankind in this life but also as a vital way to win the Hereafter. Here are some **expositions.'** [3]

Fasting teaches us trustfulness and sincerity, because when we observe fasting for Allah's sake this leads us to be accustomed to righteousness which guides us to paradise.

Fasting imbues us with honesty and reliability. Only fasters can keep their limbs free from misdeeds and bridle their passions patiently; hence they become honest and reliable to carry the Islamic mission to the world.

It infuses faithfulness, fidelity, and new life in Muslims. It is a covenant between the Creator and His creatures to keep away all things that break fast during the fasting time such as eating, drinking, sexual affections, telling lies,[4] slander, backbiting, and swear words. He who observes fast according

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[1] Hammudah Abdulati, Islam in Focus, PP. 87-88.

[2] Written by Muhyyiddin Misto.

[3] Translated freely from the previous Book.

[4] This does not mean that it is allowed to tell lies outside of fasting. But it's more stressed in Ramadan. The Holy Prophet (P.B.U.H.) says: «Lie leads to obscenity (evil doing) and obscenity leads to Hell». Bukhari and Muslim.

to the above-presented pact, will be faithful, happy, and at ease even in the next life.

Fasting generates patience and endurance in the Muslim Society. It is a strict self-training. It provides the Muslim with the ability to withstand the pains of deprivation, hunger, thirst, and keeping from the flesh. It's the practical shield which helps us not only to face difficulties of life but also to cope with them.

Fasting founds steadfastness and firmness in the Muslim Society. It teaches us how to build firm will and avoid straying amid the wiles of the Devil. A believer, by commitment to this duty, stands on a solid rock of rightness and conviction. And he seeks only Allah's acceptance. He directs his thoughts and actions as well as exerts influence on those of others.

Fasting infuses courage and will-power in Muslims. Only fasters can place themselves above their sensual appetites. And this is the surest way to success in life and to be ready for Jihad which occupies the highest status in Islam. And only the person who can subdue himself can expect to subjugate others.

Fasting teaches us self-respect. When a man controls himself, he learns how to be a good servant to his Creator alone. It is a principle by which we refuse humiliation in all its forms unless from **Allah,** the **Exalted** and **Majestic**.

It urges all Muslims to be generous in concerns of money and in giving help. Fasting is the season of charity, devotion and comfort.

"Ibn Abbas reported that **Allah's Messenger** (peace be upon him) was the most generous of people in charity, but he was to the utmost in the month of Ramadan... **Allah's Messenger** (may peace be upon him) was most generous in giving charity like the blowing wind".[1]

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[1] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 4, P. 1241.

Thus, fasters are quicker than others to sympathize and respond to the needs of the poor and needy.

Fasting teaches Muslims freedom and discipline. When a Muslim fasts, he liberates himself from the daily routine of life and feels freedom within the restrictions that Allah has imposed on man's freedom of action. Oh the other hand, all Muslims should break fast at a fixed time, abstain at a stated time, pay attention to their Salāh (prayer) in its first time and celebrate Id-ul-Fitr[1] as well as its congregational Salāh (prayer).

Fasting is an outstanding aspect of solidarity, unity and the equality in the Muslim society. It 'Emphasizes the essential equality of men and thus goes a long way towards creating in them sentiments of love and brotherhood'.[2]

As we have seen, 'This discipline has been imposed for our own advantage'[3]. **This, in** turn, reminds us of the fact that we, the Muslims, should observe fasting only because Allah orders us to do so, as pious and obedient servants to His will.

Lastly, the blessings which fall to the lot of a man in a whole year are as insignificant when compared to the blessings of Ramadan as a drop of water is before an ocean'[4].

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[1] Id-ul-Fitr: The lesser Bairam that comes after Ramadan.

[2] Abdul A'la Maududi, Towards Understanding Islam, P. 138.

[3] Ibid.

[4] The Four Pillars of Islam, Abul Hasan Nadawi, Translated by Dr. M.A. Kidawi, p. 194.

Chapter III

- The Month of Ramadan.
- Who is Bound to Fast?
- Conditions for a valid Fast.
- The Pillars of Fasting.

The Month of Ramadan

Ramadan is the only month that Allah has named in the Holy Qur'an. It's the month in which **Allah,** The **Exalted and Majestic,** has revealed all the Holy Books of the previous Prophets[1].

Ramadan is a godly journey through which human beings become burnished. It's the sole month which effaces and **sets fire on** all the previous sins. And this is why it is called Ramadan[2].

In reality, matchless distinguishing features converge (meet and unite) on this yearly institutional station. Among them are:

1. It is the month in which Allah has gathered two great obligations: Salāh (prayer) and sawm (Fast);
2. It is the month in which the Holy Prophet (P.B.U.H.) has introduced the Tarawih Prayer and the I'tikaf at mosque[3];
3. The month of Zakat-Ul-Fitr and the 'Id Prayer;
4. The Night of Power (Lailat-ul-Qadr);
5. The Revelation and Recitation of the Holy Qur'an;
6. It is the month of patience and consolation and generosity;
7. Multiplication of the reward of good deeds;
8. Opening the gates of Heaven, locking those of Hell and chaining the devils;
9. It is the month of Jihad[4];
10. Ramadan is started with Mercy, intervened with forgiveness, and ended with freeing fasters from the Hell-fire.

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[1] According to «Tafsir Ibn Katheer», Vol. 1, P. 161.

[2] According to «Safuat at-Tafsir», Vol. 1, P. 121.

[3] See PP. 68 and 70 for details.

[4] See P. 85 for details.

Ramadan is a 'season of prayer and good-doing in which all Muslims, to whatever group, class, race or country they belong, join and fraternize with each other... It is a mass movement, a collective event'[1].

Prior to the outset of the holy month, Dr. Ezziddin Ibrahim in his book «Istiqbal Ramadan» (The Reception of Ramadan) says: 'We are to prepare ourselves physically, psychologically, emotionally, and rationally in order to receive Ramadan with: (a) true repentance; (b) full understanding of establishing its divine orders; (c) love and eagerness; (d) great resolution to put all its stated programmes and duties in practice'[2].

The beginning of fasting of Ramadan should be commenced with the sighting of the new moon of Ramadan and finished with the sighting of the new moon of Shawwal. If the weather is cloudy at the beginning or at the end, then we have to complete Sh'aban or Ramadan, i.e. thirty days.

The Holy Prophet (peace be upon him) has said: "Do not fast till you see the new moon, and do not break till you see it; but if the weather is cloudy calculate about it"[3].

In other words, this Hadith states that if you do not see the new moon of Ramadan, you should complete Sh'aban to thirty days. One reliable Muslim, at least, has to see the new moon and report to the official authority in the Muslim country, i.e. the cadis, who are responsible for announcing the beginning of fast officially.

On the other hand, if you do not see the new moon of Shawwal, you should complete Ramadan to thirty days. Two reliable Muslims, at least, have to see the new moon and report to the Cadis who, in turn, announce the end of the fasting.

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[1] The Four Pillars of Islam, Abdul Hasan AN Nadawi, Translated by Dr. M.A. Kidwai, P. 195.

[2] Adopted and translated from «As-Sawm» by M. Misto PP. 70-73.

[3] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 524.

Who Is Bound To Fast?

The fasting of Ramadan is obligatory on every person who is:

1. Muslim.

Fasting is one of the five pillars of Islam. The Holy Prophet (peace be upon him) has said: "Islam is to profess that there is no god but Allah and that Muhammad is the **Messenger** of Allah, to establish Salāh, to give Zakāh, to observe fasting of Ramadan"[1].

Thus, since the Prophet has stated that fasting of Ramadan is one of the five pillars of Islam no one can claim to be a true Muslim unless he/she believes in these pillars and practises them sincerely.

2. Sane.

All obligations of Islam are imposed only on those who are in full possession of their senses and are mentally healthy.

Leaving no room for misunderstanding, the Sunna confirms that a mad man, a man who is asleep and an immature[2] person are not responsible for any of their actions.

3. Pubescent[3].

Attaining the age of puberty[4] makes the fasting of Ramadan obligatory on the Muslim person. But, as a general rule, Muslims are strongly recommended to encourage their children to fast in Ramadan just as they are advised to order them to offer prayers at seven.

4. Able (physically and legitimately).

Islam does not impose on sick and aged people the obligation or hardship of fasting.

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[1] Bukhari and Muslim.

[2] The opposite of pubescent.

[3] Reach of puberty.

[4] The maturing of the sexual function, (being full-grown) normally about 14 years for boys and 13 for girls.

Likewise, the menstruating women and those who are in their confinement periods, after childbirth, are not required to fast. They have to postpone the fast till these two periods are over and then make up for it, a day for a day.

5. Present (at his/her permanent place of inhabitation).

This means that people who are on a journey of about 81Km. or more may not observe fasting temporarily during their travel days, but they must make up for it later, a day for a day.

Conditions For a Valid Fast

"Shorter Encyclopedia Of Islam," while elucidating the prerequisites of Valid fast, mentions that the fasting may be valid under these conditions; there is an obligation to observe the fasting of Ramadan on every one who is a Muslim, mumaiyiz (has the power of discrimination), and, if a woman, free from menstruation and the bleeding of confinement. On the other hand, it must not be observed on the days of the two 'Ids[1] ('Id-ul-Fitr and 'Id-ul-Adha) and on the Tashriq days»[2].

In a sound Hadith: "The Prophet Muhammad (peace be upon him) forbade fasting on two days - the day of Fitr and the day of Adha".

One more Hadith says: "The days of Tashriq are the days of eating and drinking"[3].

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[1] (1), (2) and (3) See PP. 46-48 for details.

The Pillars Of Fasting

The Arkan (pillars) of the fast are: (a) the Niya[1]; (b) abstinence from the Muftirat[2]. One ought to formulate the Niya before dawn - or at any part of night - on each day of fasting.

The intention is the first pillar of fasting. It has to be made, by heart, before dawn on each day of fasting (or for the whole month of Ramadan in the night of the first day). On the other hand, if one fasts voluntarily, the Niya may still be formed before noon, if one has actually fasted during the preceding part of the day[3].

The Holy Prophet (may peace and blessings of Allah be upon him) has said: "Actions are but by intention"[4].

In another Sound Hadith he (PBUH) says: "He who does not determine to fast before dawnbreak has no fasting"[5].

Abstinence from the Muftirat starts before the true dawn and ends immediately after sunset. Nowadays, the accurate scientific calendars, prepared according to the revolution of the earth round itself, give the stated time for prayers and fasting.

This abstinence (total abstinence) is the second pillar of fasting. Allah the Almighty says in the Holy Qur'an: ﴿So hold intercourse with them and seek that which Allah has ordained for you, and eat and drink until the white thread of the dawn becometh distinct to you from the dark thread. Then complete the fast till nightfall﴾ [2:187]

Abdullah Yusuf Ali, while commenting on this verse, says: Those who in touch with nature know the beautiful effects of

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[1] Intention,i.e. to intend observing the fast.

[2] The Muftirat is a term covering the total body of incidents breaking or invalidating the fast. This definition has been quoted from «Muhammadan Festivals» by G.E. Grunebaum, P. 56.

[3] Shorter Encyclopedia of Islam, P. 504.

[4] Bukhari and Muslim.

[5] Tirmizi, Abu Dawood, Nasai and Darimi.

early dawn. First, appear thin white indefinable streaks of light in the east; then a dark zone supervenes; followed by a beautiful pinkish white zone clearly defined from the dark. This is the true dawn; after that the fast begins. On the other hand, from the actual practice of the Holy Prophet (May peace be upon him) «till the nightfall" has been rightly interpreted to mean: «Till sunset»'.

Chapter IV

- Exemptions from Fasting.
- Kinds of Fasting.
- Desirable acts for Fasting people.
- Permissible acts for Fasting people.
- The Muftirat.
- Making up for the missed days of Fasting of Ramadan.
- Completing the Fast on behalf of the Dead.

Exemptions From Fasting

'Islam is the last and final word of **Allah Subhanahu Wa Ta'ala**[1]**,** ending the series of His messages to mankind. It, therefore, came with a general law suitable for all times and places and for the whole community.'

Islam recognizes the needs and interests of all people, of all individuals as well as groups'[2].

The above-named idea has been reinforced distinctly in the following Quranic Verse:

﴿He who has chosen you, and has imposed no difficulties on you in religion﴾ [22:78]

This is also expressed fully and clearly in the sound Hadith: "I have been sent with the tolerant hanifia"[3].

In the light of the Exemptions from undertaking the obligation of fasting and bearing its hardships, we become more familiar with the above-mentioned words of Dr. Yusuf al-Qurdawi concerning flexibility of Islam and its regulations. Here are the people who are exempt[4] from fasting:

A. Sick people.

Sick people whose health is likely to be severely affected by the observance of the fast. They may postpone the fast as long as they are sick and make up for it **later, a** day for a day.

B. Travelling People.

People who are travelling (i.e. they have left their homes and are on the road, or when reaching their destination they

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[1] The Exalted and Majestic.

[2] See the English Version of al-Halal wal Haram fil Islam (the Lawful and the Forbidden in Islam), P. 192.

[3] i.e. to worship Allah and not to worship anything else with Him. It also means the easy upright way of life, religiously and worldly.

[4] In Islam similar ease for travelers is provided: they may shorten and combine their prayers.

have the intention of returning in a few days). Such people may not fast temporarily during their travel days only. They are to make up later the days which were missed, a day for a day. But it is better for them, as the Holy Qur'an points out, to observe the fast during travels if they can do so without extraordinary hardship.

C. Pregnant and nursing women.

Pregnant women and nursing mothers may also not keep the fast but they must make up for it later, a day for a day.

If fasting may endanger their health, these women are allowed to break fast and only to make up for the missed days. On the other hand, these women are asked to make up for the days broken as well as to compensate (to offer to at least one needy Muslim an average full meal, or its value, for each day they have not fasted) if they have broken their fast due to their infants.

D. Women in menstruation or confinement.

Women during the period of menstruation or confinement after childbirth should not fast. They must postpone the fast until these periods are over and then make up for it, a day for a day.

E. Too old and feeble people.

Men and women who are too old and feeble to undertake the obligation and to bear its hardships are also exempt from this duty, but they offer to at least one needy Muslim an average full meal or its value, for each day of Ramadan on which they have not fasted. Whenever they are able to fast, even if it is for only one day of Ramadan, they should do so and should compensate for the remainder.

F. Immature children.

Children under the age of puberty are exempt from the obligation of fasting. However, before they reach the age at

which fasting becomes an obligation, it is good to encourage them to fast a few days during Ramadan.

G. Insane people.

'Insane persons are exempt from the obligation of fasting'[1].

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[1] The above seven points have been quoted (with some changes) from «Islamic Correspondence Course», PP. 52-53.

Kinds Of Fasting

To make clear fasting as specified in the Holy Qur'an and exemplified in the Sunna of the Holy Prophet (peace be upon him), scholars of Islam have identified the following categories:

A. Obligatory.

Observing the fast during the whole month of Ramadan is Fard (an obligation) for all Muslims. **The Holy Qur'an reads:**

﴿You who believe: Fasting is prescribed for you even as it was prescribed for those before you, that you may be god-fearing﴾ [2:187]

The Holy Messenger (PBUH) also says: "Islam is built on five pillars... and fasting in Ramadan"[1].

Additionally, it is compulsory to observe fasting (a) if one has to make up for days omitted in Ramadan; (b) in definite circumstances to atone for transgression[2]; (c) on account of a vow. In other words, a Muslim who makes a vow to do something and then he sees that it is better not to do it, he has to feed ten poor people, or clothe them; if unable, to fast for three days becomes the final way to atone for breaking the vow.

B. Superorgatory.

This category embraces fasts on particular occasions such as six days of the month of Shawwal; the Monday and Thursday[3] of every week; the 13th, 14th, and 15th of each month- the days of the white nights, the 10th of Muharram, the 'Ashura day; on the day of Arafat, i.e. the 9th of Zul Hijja, for those who are not performing the rites of the Hajj.

There are also optional fasts which have been recommended by the Holy Prophet (PBUH) such as fasting alternate days, for the most of the month of Shaban, etc..

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[1] Bukhari and Muslim.

[2] Details will be under "Matters Spoiling fast», Page 58.

[3] In the sound Hadith: "The works of people are offered to Allah on these two days".

C. Reprehensible.

The Messenger of Allah (peace be upon him) didn't approve of singling out Friday (the Muslim Holiday), Saturday (the day glorified by the Jews), or Sunday (the Holiday of the Christians) for fasting unless it is preceded or followed, by another day of fasting.

It is also undesirable to observe fasting uninterruptedly, i.e. without taking a meal at the daybreak or at the sunset.

At the same time, one should not fast if one fears he will suffer in any way on account of observing the fast.

One final point related to the **Detested Fasts:** It is very wrong to fast on the «Doubtful Day», i.e. the day which is uncertain whether it is the beginning of Ramadan or the end of Shabaan.

The Holy Prophet (PBUH) says: «He who fasts on the day of doubt he would disobey Abal Qasim,» i.e. the Prophet Muhammad.

The Holy Prophet (PBUH) has emphasized that no fast is to be observed for a day or two days before Ramadan so that there should be a clear distinction between the two kinds of fasting, i.e. the obligatory and the voluntary fasts. An exception, however, is granted to those people who are in the habit of observing fasts during those days. The Prophet Muhammad (PBUH) says: "Do not observe fast for a day or two days ahead of Ramadan except a person who is in the habit of observing a particular fast; he may fast on that day"[1].

D. Forbidden.

Fasting is completely forbidden on the first days of Id-al-Fitr and Id-al-Adha (the first of Shawwal and the 10th of Zul Hijja) as stated in the following sound Hadith: «The Holy

[1] Sahih Muslim, Imam Muslim, Translated by Siddiqi, Vol. 2, P. 527.

Prophet (PBUH) forbade **observing** fast on two days -the day of Fitr and the day of Adha»[1].

It is, also, not allowed to fast on the days of Tashriq, i.e. the 11th, 12th, and 13th of Zul Hijja, in compliance with the directive of the Prophet (PBUH): "The days of Tashriq are the days of eating and drinking"[2].

Commenting on the above-mentioned Hadith, Abdul Hamid Siddiqi in his Explanatory Notes on Sahih Muslim, says that the days of Tashriq are days of thanksgiving, so a Muslim should eat and drink and remember his Lord. An exception of this rule, according to Imam al-Bukhari[3] and Imam al-Shafi'i[4], is that fasting is allowed on these days if there is a special reason for that such compensation, making up, ransom, etc...

An additional point of importance is that a married woman should not fast, i.e. optional fasts if she has not the permission of her husband (if he is at home). This is in accordance with the sound Hadith in which the Messenger of Allah (PBUH) says: "No woman should fast when her spouse is present (in the house) but with his permission"[5].

In brief, the following sound Hadith summarizes the subject totally: "What I have forbidden to you, avoid; what I have ordered you (to do), do as much of it as you can"[6].

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[1] Ibid, P. 554.

[2] Sahih Muslim, Imam Muslim, Trans, by Siddiqi Vol. 2, P. 554.

[3] See «Fath al Bari» Vol. 4, P. 242.

[4] See «Fiqh as-Sunna», Sayyid Sabiq, Vol. 1, P. 445. This is also supported by Imam An-Nawawi in his explanation of Sahih Muslim.

[5] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 554.

[6] Ibid, P. 491.

Desirable Acts For The Fasting People

Since Ramadan is the yearly Islamic institutional course which aims to mould the complete Muslim character, the Prophet Muhammad (PBUH) has laid down special desirable acts for those who observe fasting.

1. Taking the Sahoor.

The Sahoor, the meal taken before the dawn, is much preferable in the prophetic guidance. It is usually taken late at night by people intending to observe the fast in the day to come. This light meal is highly recommended by the Messenger of Allah (peace be upon him) as the following Hadith states: "Take care of the Sahoor, it is the blessed meal"[1]. It gives strength to the faster and makes his/her fast easier for him/her.

One more Hadith says: "Sahoor is a blessing not to be missed by you, though a drop of water is sufficient, as Allah and His Angels send blessings and pray for those taking Sahoor"[2].

2. Hastening the Breaking of the Fast..

It is a Prophetic guidance to quickly break the fast (by taking some dates and water), in conformity with the following sound Hadith: **"The** people will remain on the right path as long as they hasten the breaking of the **fast."[3].**

This light snack is followed by the Maghrib (sunset) prayer, which may be followed by a full dinner; but over-eating is greatly detested.

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[1] Imam Nasa'i.

[2] Imam Ahmad.

[3] Sahih al-Bukhari, Imam al-Bukhari, translated by Dr. M.M. Khan, Vol.3, P. 102.

3. Supplicating at the time of breaking.

According to the actual practice of Allah's Messenger (PBUH), it is highly advised to supplicate for Allah's mercy, pardon, help, and so on. In the Prophetic Hadith: "O Allah! I have fasted for you, and with your food I have broken fast"[1]. Then you start eating in the Name of Allah, the most Gracious, the most Merciful.

An additional sound Hadith urges Muslims to supplicate and pray at the time of breaking the fast: "Allah answers three people's invocations: The just leader, the faster (till he breaks his fast) and the wronged one"[2].

4. Keeping limbs.

Fasters are required to keep their ears, eyes, tongues, hands, and feet free from sins.

It goes without saying that the Holy Qur'an and the Sunna prohibit lying, backbiting, a false oath, a lustful gaze, indecent talk and insults at any time, but especially in the month of Ramadan.

The Holy Prophet (PBUH) says: "Fasting is a shield, so when one of you is fasting he should not use foul or foolish talk. If someone attacks him or insults him, let him say: **"I'm** fasting, I'm **fasting"[3].** In another Hadith "How many of those who fast get nothing from it but hunger"[4].

In a third Hadith: "He who does not abandon perjury or refrain from practising false testimony, Allah is not in need of his abstinence from food and drink"[5].

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[1] Abu Dawood.
[2] Tirmizi.
[3] Bukhari and Muslim.
[4] Ibn Maja.
[5] Bukhari.

5. Reciting the Holy Qur'an and showing generosity.

Ramadan is the season that showers family, relatives and all Muslims with generosity and donation. It is also the month of reciting the Holy Qur'an. In other words, generosity and recitation of the Holy Qur'an are two desirable acts also more stressed in the month of Ramadan.

This can be seen clearly from the following sound Hadith: "Ibn Abbas reported that Allah's Messenger (May peace be upon him) was the most generous of people in charity, but he was to the utmost in the month of Ramadan. Gabriel (PBUH) would meet him every year during the month of Ramadan until it ended, and Allah's Messenger (May peace be upon him) recited to him the Qur'an and when Gabriel met him Allah's Messenger (PBUH) was most generous in giving charity like the blowing wind"[1].

6. Devoting oneself to the worship of Allah.

Muslims, at all times, need to dedicate their time and energy to the worship of Allah in its comprehensive concept[2]. But this is more emphasized in the month of Ramadan.

Even so the last ten days of Ramadan, it is strongly recommended that be devoted to diligence in worshipping Allah. The sound Hadith reads: "Aisha (may Allah be pleased with her) reported that Allah's Messenger (may peace be upon him) used to exert himself in devotion during the last ten nights to a greater extent than at any other time"[3].

7. Controlling oneself.

Fasting teaches us self-control and trains us to abstain from paying the user of foul language and slanderer in the same coin, simply due to the fast.

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[1] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 4, P. 1241.

[2] In Islam, all actions of the Muslim are considered Worship by his true intention to be a complete Muslim.

[3] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 576.

That's what the following Hadith points out: "He[1] should neither use obscene language nor do any act of ignorance. And if any one slanders him or quarrels with him he should say: I am fasting, I am fasting"[2].

8. Inviting a fasting person to breakfast.

It is advisable Sunna that a fasting person invite another faster to break the fast with him. The Holy Prophet (PBUH) reads: "He who will invite a person who is fasting to break the fast with him will get the same reward as the one who was fasting and there will be no reduction in the reward of the latter either"[3].

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[1] i.e. the faster.

[2] Sahih Muslim, P. 558.

[3] Tirmizi

Permissible Acts For the Fasting People

This subject is worth mentioning to make people aware that Islam is the religion of nature and the right path.

This truth can be seen from the simple activities of fasters during the time of Fasting.

1. Having a shower.

It is allowed, according to sound Hadith, to take a shower or plunge into water, during the time of fasting, whether to purify yourself or to cool your body. It's related by Imam Al-Bukhari that "Ibn Umar soaked a garment in water and then put it over himself while he was fasting".

2. Applying eyedrops and Kohl.

After careful weighing of the evidence available, Sayyid Sabiq in his book «Fiqh as-Sunna» says that it is allowed to fasters to paint their eyes with antimony or to use eye wash.

It is reported from Anas (may Allah be pleased with him) "That he was applying Kohl while observing fast"[1].

It is also reported that Al-Hasan (may Allah be pleased with him) said:

"There is no harm for a fasting person to use snuff if it does not reach the throat or to smear with kohl"[2].

3. Kissing a wife.

According to may sound Hadith, one is allowed to kiss one's wife while fasting if one is not urged to sexual lust. But those who cannot control their desires should avoid it.

In the Prophetic Hadith reported by Aisha (may Allah be pleased with her): "Allah's Messenger (may peace be upon him)

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[1] AbuDawood.
[2] Sahih Al-Bukhari, Imam Al-Bukhari, translated by Dr. M.M . Khan, Vol. 3, P. 87.

used to kiss (his wives) and embraced (them) while fasting; but he had the greatest mastery over his desire among you".[1]

4. Cupping [2] of the fasting people.

In accordance with Al-Bukhari, the Holy Prophet (PBUH) cupped while fasting. Ibn Hajar, in his Book Fath al Bari - volume 4 page 178, says (on the authority of Abu Saeed): «The Prophet permitted cupping for a fasting person".

On the other hand, cupping is disliked if it may cause weakness.

5. Having injections.

Injecting liquids and drugs into the body, especially for hygienic reasons, with a syringe is allowed.

As in Fiqh as-Sunna, Ibn Taymiyya (may Allah's mercy be upon him) thinks that having injections,[3] applying Kohl, treating penetrating wounds and skull fracture are permissible actions for fasting people.

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[1] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 538.

[2] i.e. drawing blood.

[3] And in Minhaj Al-Muslim by Abu Bakr Al-Jazairi.

The Muftirat[1]
(Matters spoiling Fast)

Fasting in Islam is spirit and matter, soul and body, essence and framework.

Being so, in Islam there are many ways to entice fasters toward the true spiritual goals of the fast on the one hand, and to keep them within its material boundaries, on the other.

This institution (fasting) begins with ordinary abstinence from food, drink and sex, continues with keeping all **limbs** and organs from sin, and finally completes the picture, by keeping the heart and thought focused solely upon Allah, the Exalted and Majestic.

Just as there are permissible and desirable acts for fasting people, there are other incidents that break the fast and render it null and void.

And these incidents require making up (or atonement in some case) for the missed fast.

1. Eating and drinking Deliberately.

At the beginning, it should be clear that taking any quantity of food or drink intentionally makes the fast invalid and necessitates making up for the missed day of the fast[2], whereas eating or drinking does not spoil the fast in case of forgetfulness or compulsion.

The Prophet Muhammad (May peace be upon him) said: "If anyone forgets that he is fasting and eats or drinks, he should complete his fast, for it is only Allah who has fed and given him drink"[3].

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[1] See page 39, foot note 2.

[2] It is very important to be taken into consideration that this state of breaking the fast, according to Imam Malik and Imam Abu Hanifa, requires expiation. See point 8, Page 53 to know what expiation is.

[3] Sahih Muslim Imam Muslim, translated by Siddiqi, Vol. 2, P.561.

One more Hadith, on the authority of Ibn Abbas (may Allah be pleased with him) that the Prophet (PBUH) said: "Allah forgives sins committed by mistake, forgetfulness or by compulsion"[1].

Based upon these mentioned Hadith, our scholars say that fasters are not asked to make up nor to atone for the breaking of the fast by mistake, forgetfulness or compulsion even when they observe optional fasts.

2. Intentional Vomit.

Deliberately Vomiting breaks the fast and requires making up, whereas if it is irresistible, it is excused.

So, we are not requested to fast again as a cover nor to expiate as long as our vomit occurs unintentionally.

Allah's Messenger (peace be upon him) said: "He who could not resist vomiting, need no refast as a cover; but he who evicts intentionally should make up the missed day of the fast some other day"[2].

3. Women in the Course of menses or confinement.

There is a consensus of opinion among scholars that the menses and post-child birth bleeding voids woman's fast even if such bleeding begins just before the sunset. Thus, she has to make up the missed days.

4. Ejaculation of sperm.

Procuring sexual excitement (and causing ejaculation) manually or by kissing (or necking) one's wife breaks the fast and makes it null and void. Thus, missed days of the fast should be made up. This ejaculation necessitates taking Ghusl, a ritual bath.

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[1] Transmitted by Ibn Majah, Tabarani, and Al-Haakim.

[2] Ahmad, Abu Dawood, Tirmizi, Ibn Majah and others.

On the contrary, spermatizing by thinking of the other sex or by wet dreams does not break the fast, but requires taking Ghusl, a ritual bath.

5. Breach of Intention.

Breaching the intention of the fast which is its first pillar, even if a faster does not take any quantity of food or drink, makes the Fast null and void.

That's confirmed by the Islamic General Principle stated in the sound Hadith in which Allah's Messenger (P.U.B.H.) said: "Actions are valued according to intention"[1].

6. Things that go into the interior parts of the body.

Allowing anything to enter through the mouth (and all other natural openings of the human body, but not the eye) into the interior parts of the body makes fasting void and requires refasting as a cover.

7. Eating and drinking due to mistaken impression of due time.

According to the Majority of scholars, taking food or drink at a time other than the due time (predawn or sunset), i.e. thinking that the time for beginning the fast has not come or that the time for ending the fast has arrived, invalidates the fast and demands making up the missed day.

8. Intentional Sexual Intercourse.

In accordance with the Islamic prescriptions of fasting, sexual intercourse is completely prohibited during the day in the month of Ramadan and all other times of fasting.

This is confirmed by the sound Hadith in which Abu Huraira reported that "A person came to the Apostle of Allah (may peace be upon him) and said: Messenger of Allah, I am

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[1] Bukhari and Muslim.

undone. He (the Holy Prophet) said: what has brought about your ruin? He said: I have had intercourse with my wife during[1] the month of Ramadan.

Upon this he (the Holy Prophet) said: Can you find a slave to set him free? He said: No. He (the Holy Prophet again) said: Can you observe fast for two consecutive months? He said: No. He (the Holy Prophet) said: Can you provide food for sixty poor people? He said: No..."[2].

This Hadith gives a clear verdict on the point that if a fasting person has sexual intercourse with his wife during the day of the month of Ramadan, his fast becomes null and void. In addition, this fast breaker is required to expiate his sin either by freeing a slave; failing that he should observe fast for two consecutive months, failing that he must feed sixty poor people. There is a consensus of opinion among scholars over this point.

At last, the following sound Hadith shows the right path to be kept: "Allah the Almighty has laid down religious duties, so do not neglect them; He has set boundaries, so do not overstep them; He has prohibited some things, so do not violate them; about some things He was silent - out of compassion for you, not forgetfulness, so seek not after them"[3].

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[1] i.e. during the day of the month of Ramadan.

[2] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2,P. 540.

[3] A good Hadith related by Ad-Daraqutni and others. See An-Nadawi's Forty Hadith, E. Ibrahim and D.J. Davies, P. 103.

Making up for the missed days of fasting during Ramadan

From an Islamic point of view, no one can do better than address the reader in the words of the Holy Prophet (May peace be upon him); Abu Salama reported: I heard Aisha (May Allah be pleased with her) as saying: "I had to complete[1] some of the fasts of Ramadan, but I could not do it but during the month of Shaban due to my duties to the Messenger of Allah (may peace be upon him) or with the Messenger of Allah (may PBUH)"[2].

Strictly speaking, this Hadith shows and states that there is no hard and fast rule about the time in which the missed fasts are to be completed. They can be completed at any time during the year.

Aisha (the Mother of the Faithful, may Allah be pleased with her) completed these fasts in Shaban, because it was during this month that the Holy Prophet (PBUH) observed many voluntary fasts. She avoided fasting on other days lest it should be a source of obstruction to her duties as a wife of Allah's Messenger (may peace be upon him).

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[1] i.e. broken due to natural reasons: menses.

[2] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 556.

Completing the fast on behalf of the dead

Generally speaking, only by strict adherence to the teachings of Islam we, The Muslims, can gain Allah's consent and acceptance as well as the people's love and veneration.

Therefore, as Muslims, we are required to remain beneficent to our parents, family and all people even after death.

That's why the Holy Prophet (PBUH) has asked us to complete the fast on behalf of the dead in the following two Hadith:

Aisha (may Allah be pleased with her) reported Allah's Messenger (May peace be upon him) as saying: "If anyone dies in a state (that he had to complete) some fasts, his heir must fast on his behalf "[1].

Ibn Abbas (May Allah be pleased with him) reported: "A woman came to the Messenger of Allah (may peace be upon him) and said: My mother has died, and fasts of a month are due from her. Thereupon he said: Don't you see that if debt was due from her, would you not pay it? She said: Yes. (I would pay on her behalf). Thereupon he said: The debt of Allah deserves its payment more than (the payment of anyone else)"[2].

By now, the real picture of completing the fasts on behalf of the dead might be clearer by fathoming the points presented below.[3]

The first thing which should be kept in mind in this connection is that here fasts refer to Obligatory fasts.

The second thing to be noted is that these fasts should be completed by **the heir** only in case the dead was required to

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[1] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 556.
[2] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 556.
[3] See Siddiqi's Explanatory Notes on Sahih Muslim, Vol. 2, PP. 557-558.

complete the fasts and he could not do so. This rule does not apply to those weak, aged and infirm persons and pregnant and suckling women who are exempt from the duty of observing fast and they are required to feed the needy.

So far, as the observing of fast by the heir on behalf of the dead is concerned, the following points are to be considered well[1]:

1. The first one is that, as we find in the above-mentioned Hadith, the heir should complete the fast on behalf of the dead.
2. The second one, which is held by the majority of scholars, is that the heir should feed the needy on behalf of the dead and there is no need to observe fast.

In fact, this point of view depends on the Hadith mentioned by Tirmizi and Ibn Maja:

"He who died and there was due from him fasting of the month, (his heir) should give food equal to a mudd (a measure) on his behalf". And this is the opinion of Ibn Hajar in Fath al Bari, Vol. 4.

[1] One is permitted to choose anyone of them.

Chapter V

- The Tarawih Prayer.
- I'tikaf.
- Laila - tul - Qadr.
- Complete Method of Fasting.
- Fasting in countries of unusual Day Length.
- Zakat - ul - Fitr.
- The Salãh of the two 'Ids.
- Desirable Actions.

The Tarawih Prayer[1]

Ramadan, the month of fasting, sets things aright. It is a special refreshment of body and soul, heart and mind.

The Salāh (prayer) of Tarawih is an integral part of Ramadan, the blessed month. Allah's Messenger (PBUH) exhorted his companions to dedicate more time, energy and attention to prayer so that their souls may purified and elevated.

The Tarawih Prayer - literally means Spirit Comfort - is a decreed **Sunna** in the month of Ramadan offered by Muslims collectively or individually after the 'Isha Prayer. It is considered as a part of the Muslim's nightly devotional acts. It can be offered at any time of the night since it is regarded as a part of the night prayers which are the most excellent prayers after the prescribed ones[2].

This prayer, The Tarawih, effaces all the previous sins and misdeeds as confirmed by the sound Hadith of the Holy Prophet (PBUH):

"He who observed prayer[3] at night during Ramadan, because of faith seeking his reward from Allah, his previous sins would be forgiven"[4].

For sure, 'It was only for three days that the Tarawih Prayer was observed in congregation during the lifetime of the Holy Prophet (PBUH). The people, however, observed it in small groups or individually as the conditions permitted them[5].'

In the Caliphate of Omar Ibn Al-Khattab commander of the faithful (may Allah be pleased with him), it was decided

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[1] See our book «A Handbook of Salāh» pages 55, 66 and 91.
[2] According to a sound Hadith.
[3] Not as an obligatory act.
[4] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 1, P. 366.
[5] Siddiqi's Notes en Sahih Muslim, Vol. 1, P. 366.

to make arrangements for observing the Tarawih Prayer in congregation as was done for three days in the lifetime of the Holy Prophet (PBUH), who deliberately avoided to continue this beyond three days lest it might be treated as an obligatory prayer[1].

The Tarawih Prayer consists of eight Rak'as offered in pairs, i.e. a salutation is uttered after every two Rak'as.

A short break, after every two Rak'as, is desirable for seeking Allah's forgiveness and for praising Him.

Observing it in congregation (before the Witr Prayer) with the Imam, or any group of people, is preferable.

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[1] Ibid, Free quotation.

I'tikaf (seclusion)

Meaning and Objective.

'It means literally **to stay in a place.** Technically, it is staying in a mosque for a certain number of days[1], especially the last 10 days of the month of Ramadan. The idea behind **I'tikaf** is to exhort the Muslims to devote themselves exclusively to prayer and devotion at least for a few days during the year in order to develop deep God-consciousness, because it is this consciousness which is the fountain head of a Muslim's thought and deed'.

'I'tikaf is, in fact, the next stage of fasting in spiritual development and purification of soul. During the days of I'tikaf, the Mu'takif [2] dissociates himself from all worldly 'affairs and spends his time in prayer and **supplication.**"[3]

Abul Hasan Ali Nadawi, commenting on I'tikaf, says: **'I'tikaf** is the completion of the benefits of fasting. If a Muslim has remained denied of inner peace and tranquility and has not been able to concentrate on prayer and supplication during the earlier part of Ramadan, he can make amends for it through **I'tikaf** .'[4]

Sunna Or Obligation (Fard).

The Holy Prophet (PBUH) always observed I'tikaf and the Muslims, on the whole, adhered to. It has become a regular feature of the month of Ramadan and a confirmed practice with the devout and the faithful.[5] 'Aisha (Allah be pleased with her) relates that "The Prophet (PBUH) used to practice I'tikaf in the last ten days of Ramadan till he died"[6].

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[1] Or hours during any part of the year.
[2] The person who is observing I'tikaf.
[3] Explanatory Notes Sahih Muslim, Abdui Hamid Siddiqi, Vol. 2, P. 575.
[4] The Four Pillars Of Islam, Abdul Hasan Nadawi, translated by Dr. M.A. Kidwai; P. 207.
[5] The Four Pillars of Islam, Nadawi, translated by Dr. M.A. Kidwai, P. 208.
[6] Sahih al-Bukhari, Imam Al-Bukhari, translated by Dr. M.M. Khan, Vol. 3, P. 135.

On the other hand, this does not mean that I'tikaf is obligatory. It is, according to all schools of Islam, a stressed Sunna.

Pillars.

The pillars of I'tikaf are: (a) making the intention of secluding and retiring into the mosque for devotion; (b) observing this form of worship - I'tikaf - in a mosque Not in any other place.

Conditions.

The I'tikaf may be valid under these conditions: The Mu'takif must be a Muslim, pure (whole and partial)[1], mumayiz (has the power of discrimination), **and, if** a woman, free from menses and the bleeding of confinement[2].

General principles.

Here are some general rules concerning the I'tikaf:

1-The Mu'takif is advised to spend time in reading the Holy Qu'ran, remembering Allah (to whom be ascribed all perfection and majesty), offering optional prayers, learning and all other similar good deeds.

2. the Mu'takif is not allowed to enter the house except for some of his needs such as answering the call of nature, purification and fetching food.

3. He is allowed to eat and drink and sleep in the mosque.

4. He has to go to another mosque to offer the Jummu'a (Friday) prayer if it is not observed in the mosque which he stays in.

5. Sexual intercourse and its **arousers** spoil the I'tikaf.

6. Losing any of the conditions or pillars discussed above makes I'tikaf useless and unsatisfactory.

[1 & 2] See our book «A Handbook of **Salāh**», for details.

Lailatul - Qadr

(The Night of Power - Decree or Honour)

Allah the Almighty has immortalized this honourable Night in the everlasting miracle of Islam, the Holy Qur'an, in a single sura called «AI-Qadr» or the Night of power-honour and decree. Here are its verses:

In the Name of Allah, The Beneficent, The Merciful. ﴿We revealed **it** (the Qur'an) on the Night of Power**. And what will explain to you what the Night of Power is? The** Night of Power than a thousand months. On that night the angels and the Spirit descend by their Lord's permission, with all His decrees. That night is peace, till the break of dawn﴾

Sayyid Qutb, while elucidating some of the hidden and open secrets which this Sura is teemed with, says: 'This **Sura** speaks about the promised great night which the whole universe marked with joy and prayers, it is the night of perfect communication between this world and the Highest Society. It is the night which marked the beginning of the revelation of the Qur'an to Muhammad (PBUH), an event unparalleled in the history of mankind for its splendour and the significance it has for the life of mankind as a whole. Its greatness is far beyond human realization'.

'Its title **The Night of Power** may be taken to mean assignment, designation and organization, or it may mean value, position and rank. Both meanings are relevant to that great universal event of the revelation of the Qur'an and the assignment of the message to the Prophet Muhammad (PBUH)[1]'.

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[1] In the Shade Of Qur'an, Sayyid Qutb, translated by M.A. Salahi & A.A. Shamis, Vol. 30, PP. 233-235.

Abdul Hamid Siddiqi, in his valuable explanatory notes on **Sahih Muslim,** says: 'This night has innumerable blessings in store for the Muslims since it is an anniversary of the revelation[1] of the Holy Qur'an. The Angels descend to the God-loving people with the infinite reward on His behalf [2]'.

On the other hand, Mr. Muhyyiddin Misto in his book «As-Sawm» says: 'this night has got three distinguishing features:

1. It is better than a thousand months, i.e. spending it in good deeds such as prayer, reading the Qur'an, supplications, and so on equals the reward of that for a 1000 months."
2. The angels descend in it - by the permission of their Lord - for every Commandment.
3. It is Peace till the break of the **morning.**'

'Allah has concealed the Night of Power in the last ten days of Ramadan so that the Muslims may seek it, their keenness (for faith and worship) may grow and ail their nights during the concluding part of the month be spent in prayers as was the case with the Sacred Prophet'.[3]

Sayyid Qutb, in Zilal Al-Qur'an, says: 'We, the Believers in Islam, are commanded not to forget or neglect this event. The Prophet has taught us an easy and enjoyable way to commemorate[4] that night, so that our souls may always be in close communion with it and the universal event which took place in it. He has urged us to spend this night of each year in devotion. He (PBUH) said: "Seek the Night of Power in the last ten nights of Ramadan". "He who spends the night of Power in worship, with a pure motive of faith and devotion, will have all his past sins forgiven"[5].

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[1] i.e. the first revelation took place in the month of Ramadan. When the Messenger of Allah (PBUH) was at his devotion in the cave of Hiraa.

[2] see Vol. 2, P. 574.

[3] The Four Pillars Of Islam, An-Nadawj, translated by Dr. M.A. Kidwai, P. 209.

[4] Meaning, honour the memory of.

[5] In the Shade of the Qur'an, Sayyid Qutb, translated by M.A. Salahi & V.A. Shamis, Vol. 30, P. 236.

Lailatul-Qadr, without a doubt, is not fixed at a certain night and there is no exact date for it. It is related by Aisha (the wife of the Prophet, may Allah be pleased with her) that: "the Prophet used to say that one should seek the Night of Power in the ODD Nights of the last ten days (of Ramadan)"[1].

'The spiritual experiences of Lailatul-Qadr differ with different persons and the experience of one does not make it a final judgement for the others. The general explanation given for it is that the person who is fortunate enough to have the spiritual experience of Lailatul-Qadr perceives such an immensely grand celestial light that the light of the Sun pales into insignificance before him and he feels as if the sun has been bereft[2] of its light' [3].

This blessed night must be spent in: (a) Offering prayers, individually or collectively; (b) Allah's remembrance, reciting the Qur'an, supplication; (c) performing both of the 'Isha (Night) and Fajr (dawn) prayers in congregation.

Since invocation is the essence of worship, according **to sound** Hadith, we should spend some time begging Allah, the Almighty, to grant us His condonation. In the sound Hadith concerning, the supplication on the night of power "O Allah! You are forgiving and You Love forgiveness (kindly), grant me forgiveness"[4].

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[1] Bukhari.

[2] Bereft of hope: without hope.

[3] Explanatory Notes on Sahih Muslims, Siddiqi, Vol. 2, P. 574.

[4] Ahmad, Ibn Maja and Al-Tirmizi.

Complete Method of Fasting

Verily, Allah loves to bring deeds to perfection. Thus, we, the Muslims, are requested to do our works well whether these acts are spiritual or material.

On the basis of the above-mentioned common Islamic rule, we shall, in the following paragraphs[1], draw the complete Method of fast, flawless and adequate.

1. Taking the Sahoor.

This nightly light meal is highly recommended for fasters to equip them with enough strength to cheerfully undergo the rigour of the fast and to bear its burdens. It also gives them an opportunity to witness the descent blessings and graces of Allah and His angels' prayers for those taking sahoor.

This is stressed in the sound Hadith in which the Holy Prophet (peace be upon him) says: "Make use of this sahoor, for it is the blessed food"[2] "Sahoor is a blessing, so leave not it out even if you drink water, as Allah and His angels pray for those taking sahoor"[3].

2. Keeping to Purity.

Observing Purity is another distinguishing mark of complete fast. Thus, fasters are requested to take a bath[4], i.e. the ceremonial washing, before dawn in order to offer their worship with purification and cleanliness.

3. Occupying ourselves with the Holy Qur'an.

Taking the opportunity of the setting in of Ramadan to dedicate much time for reading and learning the Holy Qur'an is one of the best forms of worship in the month of Fasting.

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[1] Free Translation from «As-Sawm» by Muhyyiddin Misto, pp. 110-114.
[2] Reported by Nasa'i.
[3] Reported by Ahmad.
[4] In case of making love with wife at night or due to wet dreams.

4. Maintaining the tongue.

One should guard his tongue from lying, backbiting, talebearing, swearing and perjury. That's why Umar Bin Al-Khattab (may Allah be pleased with him) said: 'Fasting does not mean only to leave out food and drink but to abandon lying, chatter and wrong'.

5. Keeping temper.

One should not fail to keep his temper under control due to fast.

This means that the fasting one must not be angry for each triviality nor use his fast as a plea for losing temper. On the contrary, his fast ought to be a factual tranquilizer. This is why the Holy Prophet (PBUH) said: "Fasting is a protection".

6. Reduced practice of the lusts of the flesh.

To reduce taking pleasures of the body, even if they are lawful, is one of the best ways to observe fast right. This is to guide self in the right path of peace of mind as well as to differentiate between fasting and non-fasting days.

7. Lawful food.

As Muslims, we believe there is a very clear connection between all Islamic tenets and their formalities. Therefore, we are requested to Islamize all our behavioural forms even eating and drinking and the sex-drive. Thus, we should eat lawful food and do what is lawful. This is more emphasized in Ramadan.

8. More Charity.

One should be more generous in giving charity, more sympathetic towards others, especially relatives, and more bountiful in the Fasting Month.

9. Hastening to break the fast.

The fast should be broken immediately at the setting of the sun and should not be **deferred** to the appearance of the stars as is the common practice with the Jews and the Christians. This is to distinguish our Islamic Ummah (nation) and to hammer, in the others' consciousness, its separate entity[1].

10. Supplication and prayer.

It **is a prophetic** guidance to begin your meal with "In the Name of Allah, The Gracious, The Merciful. O Allah! I have fasted for You, and with Your food I have broken fast, and I have counted on You".

11. The Tarawih Prayer.

Perseverance at the Tarawih Prayer is one of the Sunan (supererogatory acts) of the Prophet Muhammad (PBUH) and an integral part of the blessed month, Ramadan. It has many spiritual and bodily benefits.

12. I'tikaf at any mosque.

I'tikaf, staying in a mosque for a certain number of days or hours during any part of the year, especially in Ramadan or its last ten days, is a decreed **Sunna** of the Prophet Muhammad (PBUH).

13. Piety and righteousness.

One should know that Ramadan is the yearly course which provides fasters with a living faith and straightforward life. Thereupon, we are required to accompany the good results throughout the year.

This is how to observe fasting well, to be sound and flawless, and to achieve its objective: piety and righteousness. For this goal, only faithful adherence to the Prophetic guidance makes Sawm perfect and acceptable.

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[1] Free quotation from Siddiqi's Explanatory Notes on Sahih Muslim, Vol. 2, P. 533.

Fasting In Countries Of Unusual Day Length

Sayyid Qutb, while commenting on the clear vital connection between the Shari'a and the general law of the universe, says[1]: 'The Shari'a which Allah has given us to organize our life is also a universal law, as it is connected to the general law of the universe and is harmonious with it'. This can be clearly seen in our discussion about Fasting in countries where the day/night hours are very long.

'Fasting in countries where the day hours are longer than the night Hours such as in the North or South Poles, or vice versa at other parts of the world where the night is longer than the day, the hours of the fast are estimated[2]' in accordance with those observed in the nearest country to them. For example, if the observed fasting hours there are seven, the residing **populace** of the Poles should follow suit and after breakfast they count the next day on this basis'[3].

Zakat – ul - Fitr[4]

Aim.

Zakat-ul-Fitr is also called Sadaqat-ul-Fitr. It's prescribed for Muslims to purify and support their fasting as well as to make up for wrong deeds committed during the Month of fast. It's again to enable the poor to participate in the rejoicings of «Id-ul-Fitr».

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[1] In his book "Milestones", P. 165.

[2] i.e. where Fasters cannot bear the hardship of Fasting for twenty hours or more in some places, or where days are very short.

[3] 'What A Muslim is Required To Know About His Religion', Abdullah Abdul Ghani Al-Khayat, translated by Presidencey of Islamic Research, Ifta And Propagation, P. 75.

[4] Alms offered obligatorily at the end of Ramadan and before the Lesser Bairam Prayers.

Let us listen to what the Holy Prophet (P.B.U.H.) said in this connection, on the authority of Ibn Abbas (Allah be pleased with both of them): "The Messenger of Allah has prescribed Zakat-ul-Fitr to purify the faster from vain discourse and obscenity, and food for the needy"[1].

Duty.

Zakat-ul-Fitr is compulsory upon every Muslim who owns extra provisions beyond his need as well as the need of everyone in his family on the day and night of «Id-ul-Fitr». In other words, a father should pay for himself and for those he supports.

In the sound Hadith reported by Ibn Umar (Allah be pleased with them both) that "The Messenger of Allah (PBUH) prescribed Zakat-ul-Fitr of Ramadan one Sa'[2] of dates or one Sa' of barley for every individual among Muslims whether free man, or slave, male or female, young or old"[3].

Time.

Zakat-ul-Fitr, according to Imam Shafi'i, can be paid from the first day of Ramadan. It is preferable to pay it on the last two days of Ramadan. But, on the other side, its best time is on first day of, Id-ul-Fitr before the 'Id Prayer.

Quantity.

Every Muslim should offer one Sa' from local foodstuffs such as wheat, rice, barley, dates, dry grapes, cheese or maize.

As regard if we can pay instead of giving food, Imam Abu Hanifa (may Allah's Mercy be upon him) legalizes paying money instead of **foodstuff** [4].

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[1] Abu Dawood.

[2] The Sa' (a measure) equals, according to Al-Shaikh Saleh Al-Aqad, 2480 grams, it equals, in accordance with Mu'jam Lughat al-Fuqaha, 2172 grams of wheat.

[3] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 469.

[4] You spend (money) what is equal to the value of one Sa' of the common local foodstuff in your country.

Due Recipients.

As for the people who are entitled to receive Zakat-ul-Fitr, the Holy Qur'an has mentioned them in the following verse[1]:

﴾Alms are only for the poor and the needy, the officials charged with the duty of collection, those whose hearts are inclined to truth, the ransoming of the captives, those in debt, in the way of Allah, and the wayfarer﴿ [Tauba. 9.60]

The Salãh (prayers) of the Two 'Ids

The only two 'Ids of Muslims are: Id-ul-Fitr and Id-ul-Adha, Lesser Bairam and Great Bairam. They are not for revelry and self-glorification. On the contrary, they are cast in a spiritual and religious mold[2]. They are a socio-religious characteristic of Islam.

Allah, the Almighty, has granted these two happy occasions to Muslims for the two Major Forms of 'Ibadah' (worship): Fasting of Ramadan and performing the Hajj.

'Id means recurring happiness and festivity. It has matchless features and proper meanings. Among these merits are: a Day of peace[3] and Thanksgiving, a Day of forgiveness[4] and moral Victory, a Day of Good Harvest[5] and remarkable achievement, and a Day of Festive Remembrance[6]. An Islamic 'Id is all this and much more; because it is a Day of Islam, a Day of God'[7].

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[1] Some Muslim jurisprudents see only the poor and needy are entitled to receive Zakat Ul-Fitr.
[2] Adopted from An-Nadawi's The Four Pillars of Islam.
[3] With Allah.
[4] When Muslims assemble for forgiveness.
[5] The Prophet (P.B.U.H.) said: «It is the day of reward.»
[6] They remember Allah joyfully and cheerily.
[7] Hammudah Abdalati, Islam in Focus, P. 75.

Desirable Actions in the 'Id

Islam exhorts its followers to do the following preferable actions on these two happy occasions.

1. Taking a bath, applying some perfume and putting on the best clothes.
2. Taking some food before going out for prayer, i.e. the prayer of 'Id-ul-Fitr.
3. Allowing women and the young to participate in the prayer and to listen to the Sermon.
4. Spending much money on food, drink, clothes and other permissible actions.
5. Offering congratulations and exchanging greetings among Muslims.
6. Repeating the following Takbir before the prayer of the 'Id.

Allah-u-Akbar (three times).
Allah is the Greatest.
La ilaha ila-lah (once).
There is no god but Allah.
Allah-u-Akbar (twice).
Wa Lilahil-Hamd.
And His is Praise.

How to offer the 'Id Prayer

The Salāh of the two 'Ids consists of two Rak'as of congregational prayer in the morning, about twenty minutes after the sunrise and before noon, followed by a Khutba (sermon). It **is a stressed Sunna**. Azan and Iqama[1] (an announcement of starting prayer) are not required.

The two Rak'as of this prayer are to be offered in the same way as in the Prayer of Fajr[2] with the following vital exception: The Imam and all participants should say «Allah-u-Akbar» seven times before reciting the Fatiha in the First Rak'a, and five in the second Rak'a, raising their hands and bringing them down with each Takbir. All Takbirs should be followed with «Subhanallah, al-hamdo Lil-lah, La ilah ilal-lah. Allah-u-Akbar»[3].

Then, hands are to be placed above the navel as in other prayers.

For sure, it is from the stressed practice of the Holy Prophet to observe this prayer in congregation. But this does not mean to leave it out in case of missing the congregation.

Finally, the Imam delivers the Khutba (sermon) after the prayer. It's not obligatory, but desirable, to listen to this sermon.

He, i.e. the Imam, has to draw attention to the proper meanings of the 'Id and to remind all the Muslims to do their best in the path of Allah, obedience and devotion.

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[1] See our book «A Handbook of Salāh», P. 50.

[2] It is important to see our book «A Handbook of Salāh» to know how to offer this prayer.

[3] These can be rendered into English as Follows:
Glory be to Allah, Praise be to Allah, there is no god but Allah and Allah is the Greatest.

Chapter VI

- -Historical Spotlights.
- -Fasting of Allah's Messenger.
- -Jihad of Allah's Apostle in Ramadan.
- -Fasting of the Messenger of Allah's Companions.
- -Bibliography.

Historical Spotlights

Allah the Almighty, according to the authentic narration by At-Tabari, has enjoined fasting of Ramadan upon Muslims in Shabaan of the second year of Hejra of the Prophet

Sayyid Qutb, while describing the nature of this great institution (Fasting) and **its** basic role in the general operation of forming the Muslim Personality, Says: '**It**'s natural, by the Will of Allah, to ordain fasting on the Ummah (nation) which Jihad (the fight in the Cause of Allah) has been imposed on in order to establish His Divine Law on **earth.'**

So, fasting becomes the true criterion of: (a) The unwavering positive will; (b) absolute submission of the creature towards his Creator; (c) achieving superiority over all the appetites of the flesh; (d) shouldering all burdens and bearing all of that; (e) taking no any other consideration except Allah's consent and **reward.'**

All these fundamental elements are essential in preparing the human being to bear hardships of the Road, i.e. that of establishing the Law of Allah among people, which is full of obstacles and barriers, covered with lusts and appetites along its two long sides, and crowded with thousands of **seducers.'**[1].

All the fraternized Muslim society of Al-Madina Al-Munawarah (Madina The Radiant) observed fast following the footsteps of their leader (the Holy Prophet PBUH) and translating their beliefs into a way of life. They were very careful in copying the practices of Allah's Messenger (PBUH) in his observing fast, breaking the fast, vigil, sahoor, generosity and worship.

Thus, the first Ramadan, i.e. its fasting, was an institution to put words into actions, to behave according to regulations,

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[1] Free Translation from «In The Shade of the Qur'an», Sayyid Qutb, Vol. 6, P. 167.

to strengthen the hearts of believers and to make steadfast their faith, and connect them with Allah, the Exalted and Majestic.

In the morning of the 17th day of Ramadan, the blessed month, Muslims reaped the harvest of their fasting and patience and obtained a Signal Victory, by the Will and Power of Allah, the Almighty. And this powerful triumph, happened by the Volition of Allah, falls in line with Divine Rule mentioned in the Holy Qur'an:

﴿If ye help Allah, He will help you and will make your foothold firm﴾ [47:7]

Therefore, this month (Ramadan) has become, among Muslims, the Month of the Qur'an, the Month of Victory and the Month of Lailat-ul-Qadr.

As a matter of fact, the auspicious days of this great month passed cheerily and big aims came to fruition. Then, Muslims saw the new moon of Shawwal; hence, with absolute obedience to the Holy Prophet (PBUH), they broke their fast.

In the morning of the 1st of Shawwal, Muslims left their houses, as racing to a goal, uttering Takbir[1] and Tahleel[2] in all the corners of Al-Madina Al-Munawwarh (City the Radiant) and putting on their best clothes, smiling and looking tenderly at each other.

After that, the Holy Prophet (PBUH), in his beautiful mantle, led Muslims in the 'Id Prayer and delivered its sermon, instructing them to continue in their devotional actions and all other good deeds while the river of his kindness was flowing for everyone.

This Majestic Scene, according to Zad al-Ma'ad, took place nine times which means that the Messenger of Allah (Peace

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[1] Saying: Allah is the Greatest.

[2] Saying: There is no god but Allah. See No. 6, P. 86.

be upon him) fasted - with his August Companions -«**NINE RAMADANS**»[1]

When a Muslim imagines that blessed era of Human life, he is filled with love, veneration and longing to be of those who were the best people in their beliefs, actions, morals and obedience to their leader and doctrine. This is confirmed by the sound Hadith in which the Holy Prophet Muhammad (PBUH) says: "The best age of my Umma is the one in which I was sent (by Allah as an Apostle) then the one next to that"[2].

[1] Free Translation from «As-Sawm», by Muhyyiddin Misto, PP.143-144.
[2] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 4, P. 1346.

Fasting of Allah's Messenger

The Prophet's Fast in Ramadan.

It was the perpetual habit of the Holy Prophet (PBUH) to appropriate Ramadan with new pious deeds. He also used to increase his generosity and bounty, good acts and devotions, diligence in worship and exertion in social life.

Ibn Abbas (may Allah be pleased with both of them) said: "The Prophet (PBUH) was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet (PBUH) used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare)"[1].

Abu Darda (may Allah be pleased with him) reported: "We were with the Messenger of Allah (may peace be upon him) on some of his journeys on an intensely hot day so much so that a person would place his hand on his head (in order to protect himself) against excessive heat and none amongst us was fasting but the Messenger of Allah (may peace be upon him) and Abd-**ullah** b. Rawaha"[2].

His 'Itikaf

Abu Sa'id al-Khudri (may Allah be pleased with him) reported: "That the Messenger of Allah (M.PBUH) observed I'tikaf (confined himself for devotion and prayer) in the first ten days of Ramadan; he then observed I'tikaf in the middle ten (days) in a Turkish tent with a mat hanging at its door. He (the Holy Prophet) took hold of that mat and placed it in the nook of the tent. He, then, put his head out and talked with people and they came near him, and he (the Holy

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[1] Sahih Al-Bukhari, Imam al-Bukhari, translated by M.M. Khan, Vol. 3, P. 70.
[2] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 547.

Prophet) said: I observed I'tikaf in the first ten (nights and days) in order to seek that (Lailat-ul-Qadr). I then observed I'tikaf in the middle ten days. Then (an angel) was sent to me and I was told that this (night) is among the last ten (nights). He who among you likes to observe I'tikaf should do so; and the people observed it along with him, and he (the Holy Prophet) said: That (Lailat-ul-Qadr) was shown to me on an odd (night) and I (saw in the dream) that I was prostrating in morning in clay and water. So in the morning of the twenty-first night when he (the Holy Prophet) got up for dawn (prayer), there was a rainfall and the mosque dripped, and I saw clay and water. When he came out after completing the morning prayer (I saw) that his forehead and the tip of his nose had (traces) of clay and water, and that was the twenty-first night among the last ten (nights)"[1].

His Uninterrupted fast.

The Holy Prophet (PBUH) used to exert more in devotion and prayer when Ramadan came; accordingly, he observed uninterrupted fast so that he could benefit from his time devoted to worship. And this is one of his special prerogatives (PBUH).

In the sound Hadith reported by Ibn Umar (Allah be pleased with both of them): "The Messenger of Allah (may peace be upon him) observed fasts uninterruptedly in Ramadan and the people (in his wake) did this. But he forbade them to do so. It was said to him (to the Holy Prophet): You yourself observe the fast uninterruptedly (but you forbade us to do so). Upon this he said: I am not like you; I am fed and supplied drink (by Allah)"[2].

His Optional Fasts

Abdullah Ibn Shaqiq reported: I asked A'isha (Allah be pleased with her) about fasting of the Messenger of Allah

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[1] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 572.
[2] Sahih Muslim, Imam Muslim, translated by Siddiqi, Vol. 2, P. 535.

(may PBUH). She said: "He used to observe fast (at times so continuously that we said: He has fasted, he has fasted. And (at times) he did not observe fast (for days) and we began to say: he has abandoned fasting, he has abandoned fasting. She said: I did not see him observing fast throughout the whole of the month since he arrived in Medina, but that of Ramadan"[1].

Anas (may Allah be pleased with him) reported that: "Allah's Apostle (PBUH) used to leave fasting in a certain month till we thought that he would not fast in that month, and he used to fast in another month till we thought that he would not stop fasting at all in that month. And if one wanted to see him praying at night, one could see him in that condition, and if one wanted to see him sleeping at night, one could see him in that condition too"[2].

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[1] Ibid., P. 561.

[2] Bukhari and Muslim.

Jihad of Allah's Apostle (PBUH) in Ramadan[1]

Ramadan, in the lifetime of the Holy Prophet (PBUH), was the scene of the greatest battles and the most magnificent victories; consequently it was **neither the month of tameness and inactivity nor that of food and** drinks, but the month of Jihad and generosity, vigil and study of the Holy Qur'an.

In the concluding pages, some factual details are provided to illustrate the Jihad of Allah's Messenger during Ramadan, year by year.

The Ghazwa[2] of Badr [3].

Despite that summer in al-Madina al-Munawara being very hot, the Muslims observed the fast with intense interest and submission. This strengthened their brotherly ties and helped them cope with themselves in preparation for their confrontation with unbelievers.

On the authority of Kharija Ibn Zaid that Zaid Ibn Thabit (may Allah be pleased with him) used to spend the 17th Night of Ramadan in devotions; the signs of starving were shown on him in the morning, said: Allah the Almighty differentiated between the Truth and the Falsehood on the seventeenth of Ramadan, granted Muslims a manifest victory, sent down the Holy Qur'an and humbled the leaders of disbelief.

The Ghazwa of Uhud[4]

On the **7th the Shawwal**, 3 A.H., the Muslims entered the battle of Uhud. But, without a doubt, all the preparations for this battle were taken in Ramadan, the month of Jihad.

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[1] Free Translation from «As-Sawm», Muhyyiddin Misto, PP. 149-154.

[2] The word Ghazwa means: a military expedition led by Prophet Muhammad (May peace and blessings of Allah be upon him).

[3] Badr: a place.

[4] Uhud: A mountain.

The Ghazwa of The Trench.

It also took place in Shawwal of the 5th year of the Hejira. Like the previous Ghazwa, Uhud, it was arranged and prepared for in the month of Jihad, Ramadan.

The Ghazwa of Al-Fath (the conquest of Makka).

On the 10th of Ramadan, 8 A.H., the Holy Prophet (PBUH) moved out of al-Madina al-Munawara at the **head of** the Islamic Army, Ten Thousand of Allah's Troops.

The Holy Prophet (may peace be upon him), and all the Muslims with him, observed fasting and when he reached Al-Kudaid, a place where there is water between Amaj and Usfan, he broke his fast.

On the 20th of Ramadan, the Muslims led by the Prophet (PBUH) conquered Mecca the Ennobled; consequently the green flag of Islam fluttered in a light breeze announcing: peacefulness and the end of the Non-Islamic power.

Then the Holy Prophet (PBUH) entered the Ka'ba and cleaned it of all idols. No trace of idol-worship was to remain. The Holy Prophet ordered Bilal, the first Muezzin in Islam, to go to the roof of the Ka'ba and say the Azan[1] declaring the war against Polytheism, in all its forms, and calling The Troops of Allah to Prayer and success.

The Ghazwa of Tabuk.

The Holy Messenger (PBUH) went out heading for Tabuk in the month of Rajab of the 9th year of the Hejira. However, Ramadan was the setting of some events of this Ghazwa.

On the other hand, the delegation of Taif, from Thaqif, went to al-Madina and then they embraced Islam and performed all the Islamic obligations with Muslims.

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[1] See our Book «A Handbook of Salāh» regarding the Azan.

The Spread of Islam in Yemen.

In Ramadan of the 10th year of the Hejira Allah's Messenger (peace be upon him) **sent a Sariyya**[1] under the command of Ali Bin Abi Talib (Allah be pleased with him) to Yemen, especially to the Tribe of Hamdan. This tribe embraced Islam in one day and Ali led them in prayers. The Holy Prophet (PBUH) prostrated to Allah, offering thanks, and said: "Peace be on Hamdan". Then the tribes of Yemen professed Islam one by one.

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[1] This word means: a military expedition sent by the Holy Prophet (May peace and blessings of Allah be upon him) and led by one **of his companions**.

Fasting of the Messenger of Allah's Companions

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: "We went out on an expedition with the Messenger of Allah (may peace be upon him) during Ramadan. Some of us observed the fast and some of us broke it. Neither the observer of the fast had any grudge against one who broke it, **nor did the breaker of the fast have any** grudge against one who had fasted. They knew that he who had strength enough (to bear its rigour) fasted and that was good and they also found that he who felt weakness (and could not bear the burden) broke it, and that was also good."[1]

Ibn Umar (Allah be pleased with both of them) said: "I looked at Abdullah Bin Makhrama thrown to the ground on the day of Al-Yamama! He, i.e. the latter, said: 'Did the faster break fast?' I said: Yes'. He said: Get me some water with this shield to break fast. So I went to the basin, hit the water with my shield, dipped out some water with his shield, then I went back but I found him dead'.[2]

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[1] Sahih Muslim, Imam Muslim,, translated by Siddiqi, vol. 2, P. 545.

[2] Hayat As-Sahabah (The Lives of the Companions of the Prophet), vol. 1, P. 713.

The Pillars of Islam Series – 5

كتاب الحج والعمرة والزيارة

تأليف

ياسين إبراهيم الشيخ

A Guidebook to Hajj, 'Umra And Visit Of the Prophet's Mosque

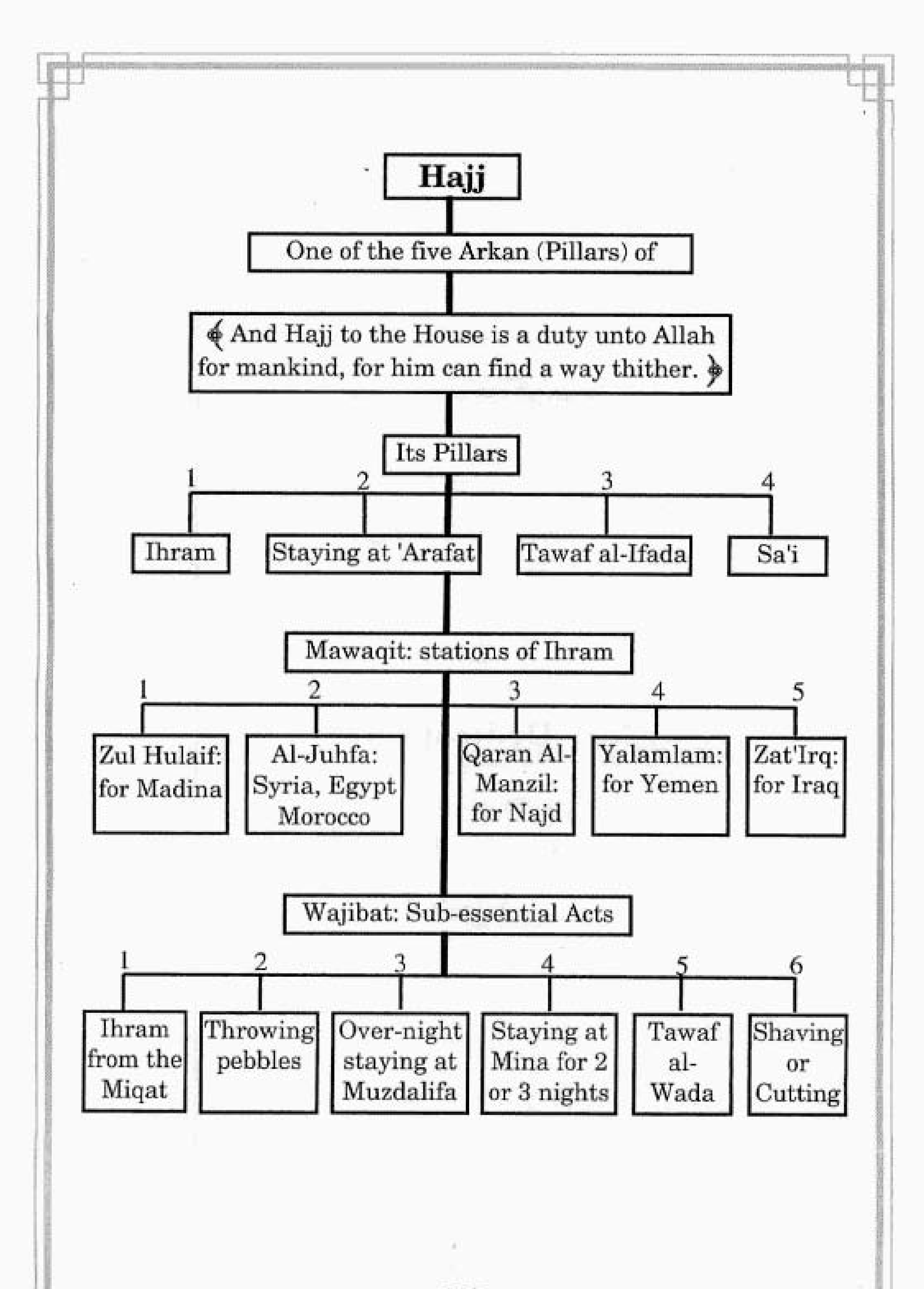
By

Yaseen Ibrahim Al-Sheikh

(أركان الإسلام الأساسية)

Revised Fourth Edition

2006 – 1427


Hajj
One of the five Arkan (Pillars) of
﴾ And Hajj to the House is a duty unto Allah for mankind, for him can find a way thither. ﴿
Its Pillars
1
2
3
4
Ihram
Staying at 'Arafat
Tawaf al-Ifada
Sa'i
Mawaqit: stations of Ihram
1
2
3
4
5
Zul Hulaif: for Madina
Al-Juhfa: Syria, Egypt Morocco
Qaran Al-Manzil: for Najd
Yalamlam: for Yemen
Zat'Irq: for Iraq
Wajibat: Sub-essential Acts
1
2
3
4
5
6
Ihram from the Miqat
Throwing pebbles
Over-night staying at Muzdalifa
Staying at Mina for 2 or 3 nights
Tawaf al-Wada
Shaving or Cutting

الإهداء

إلى والدي العزيزين

مع خالص الحب والعرفان والاحترام

ياسين

Dedication

To

My Dear Parents

In Love, Gratitude and Respect

Yaseen

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I am highly indebted to 'Abdullah 'Abdul-'aziz az-Zayidi, an M.A. holder in the Islamic Shari'a and a lecturer at The Islamic University of Imam Muhammad Ibn Saud in Ras Al-Khaimah Branch, and to Mansour Al-Bakr, a cadi at Ras Al-Khaimah Court, for their careful weighing of the contents of this book.

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The Qur'an Sciences Establishment - UAE and Dar al-Manarah-Egypt, deserve my special thanks for their continuous efforts in serving this series "THE PILLARS OF ISLAM".

Last but not least I owe a debt to my wife who has been urging me to put words into actions and to devote our lives to Islam.

Yaseen Ibrahim Al-Sheikh.

In The Name Of Allah, The Most Gracious, The Most Merciful

PREFACE

All praise belongs to Allah, the Lord of Creation. Blessings and peace of Allah be upon our model pattern and leader, the Prophet Muhammad, his household, his companions, and those who follow his upright guidance till the Day of Judgement.

"A Guidebook to Hajj, 'Umra and Visit of the Prophet's Mosque" is the fifth book of our series "The Pillars of Islam". It depicts a factual picture and complete method of performing the Hajj and 'Umra based on the Holy Qur'an and the Sunna, the authentic practical demonstrations of the Prophet's companions and the Ijtihad[1] (Juristic reasoning) of the well-known Muslim Fuqahaa[2] (jurisprudents).

Hajj is not a new institution which Islam introduced in its Shari'a. It is as old as the Holy Ka'ba itself, called in the Holy Qur'an to be the first House of Divine worship. But Islam has purged it of all evil practices of the pre-Islamic era on one hand, and founded more new rites on the other hand.

At first, the aim of this book is to bring into view that Hajj is one of the fundamental pillars of Islam, the worship of a life-time, 'the seal of consummation, the completion of surrender and the perfection of religion'.

In the second place, the Hajj is the perfection of faith since it combines in itself all the distinctive qualities of Salāh (prayers), Sawm (fast) and Zakāh (the poor-due).

It is the only pillar among the fundamental pillars of Islam which requires both physical and financial sacrifice. It is an ultimate sacrifice and a multi-lateral worship.

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(1)and (2) See the glosssary.

In the third place, this book aims to reveal the true spirit of Hajj, to bring to light all its various features, to demonstrate its landmarks and rites based on the proper Prophetic performance, to embody it as a single institution of practical education and, finally, to transform it into an effective and constructive discipline.

By the grace of Allah, I'm hopeful, that this humble work will draw the real picture of the sound Hadith in which the Holy Prophet (Blessings and peace of Allah be upon him) has said: "Learn your rituals (by seeing me performing them), for I do not know whether I would be performing Hajj after this Hajj of mine."[1] "Whoever performs the Hajj to this Ka'ba and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a new-born child, (just delivered by his mother)."[2]

Transliteration has been used according to need to present the Islamic terminology such as Hajj, 'Umra, Ihram, Sa'i, Talbiya, Qiran, Tamattu' and so on.

This usage, i.e. transliteration, is supported and justified by the fact that Islam has its own ideological and linguistic character. An alphabetical glossary appears over the pages 143-150 to explain the meanings of the transliterated words and expressions appearing in this book.

Last, I pray to Allah to accept this contribution and make it useful for the Muslims of the English-speaking world.

I also pray to Him, the Exalted and the Majestic, to grant me His favour to be one of those who work to live Islam and for Islam, to live right and for right ﴾ I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).﴿ (11: 88) .And

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[1] Sahih Muslim.
[2] Sahih al-Bukhari.

I'm equally eager to benefit from my Muslim brothers' advice in revising all my books in their later editions. So any suggestions to improve them would be gratefully received.

All praise be to Allah, the Lord of all worlds.

Ras Al-Khaimah, Jumada II. 1410, A.H.

January 1990, A.C.

Yaseen Ibrahim Al-Sheikh.

Chapter I

- Hajj and 'Umra in the Holy Qur'an.
- Hajj and 'Umra in the Sunna.

Hajj and 'Umra in the Holy Qur'an.

Allah, the Great and Almighty, has immortalised the Hajj in His well-guarded Book, the Holy Qur'an, in a single sura called 'Hajj'. That's to signify the influence which the Hajj plays – as a multi-lateral worship – in forming the ideal Muslim personality, psychologically, spiritually and physically.

This is also to commemorate the invitation uttered by Ibrahim – the father of Prophets – (peace be upon all of them) calling people for Hajj after finishing the restoration of the Ka'ba.

In the next paragraphs, we're going to live in the shade of some speaking verses of the Holy Qur'an, the infallible word of Allah, which portray the principal milestones of the Hajj and 'Umra, which Allah has considered the completion of Islam and perfection of Iman – faith.

﴿ Lo! (the mountains) As-Safa and Al-Marwah[1] are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of God) or visiteth it, to go around them (as the pagan custom is). And he who doth good of his own accord (for him), lo! Allah is Responsive, Aware.﴾ (2:158).

﴿ They ask you (O Muhammad), of new moons. Say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that you go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wards off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that you may be successful. ﴾ (2: 189)

﴿ And complete the Hajj and 'Umra for Allah. But if you are prevented then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached

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[1] See the glossary.

their destination. And whoever among you is sick or has an ailment of the head must pay a ransom of fasting or almsgiving, or offering. And if you are in safety, then whosoever contents himself with the Umra for the Hajj (shall give) such gifts as can be had with ease.And whosoever can not find (such gifts), then a fast of three days while on the Hajj, and of seven when you have returned; that is, ten in all. That is for him whose folk are not present at the Sacred Mosque. Observe your duty to Allah and know that Allah is severe in punishment. ﴾ (2: 196)

﴿For Hajj are the months well-know. If any one undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O you that are wise.﴾ (2: 197)

﴿ The first House (of worship) appointed for men was that at Bakka full of blessing and of guidance for all kinds of being. In it are Signs: (for example), the Station of Abraham, whoever enters it attains security, Pilgrimage thereto is a duty men owe to Allah, those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures. ﴾ (3: 96-97)

﴿ And proclaim unto mankind the pilgrimage. They will come to you on foot and on every lean camel; they will come from every deep ravine, that they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He has bestowed them. Then eat thereof and feed therewith the poor unfortunate. Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House. ﴾ (22: 27 – 29).

Hajj and 'Umra in the Sunna

The Sunna of the Prophet Muhammad (Blessings and peace of Allah be upon him) patterns after the Holy Qur'an in regarding the Hajj as an individual obligation upon every pubscent, capable Muslim, physically and financially, male or female.

The Sunna also refers to the high dignity, importance and greatness of this institution and principal form of the Islamic worship - the Hajj. The Hajj, the Prophetic Sunna assures, occupies the second grade among the best deeds of the believers after Jihad in the cause of Allah. In addition to that, the Sunna continues in drawing the outlines of the Hajj on one hand, and in presenting the factual demonstrations and complete applications on the other hand.

It is the accepted Hajj which effaces all the previous sins. It is also reported in the Sunna that he who dies without having performed the Hajj (without a real reason such as illness or a tyrant ruler or poverty), let him die a Jew or a Christian.

A collection of sound Hadith, support what has been said above in fact and in practice.

Abu Huraira reported: The Messenger of Allah was asked about the best of deeds. He observed: "Belief in Allah." (the enquirer) said: What next? (The Holy Prophet) replied: "Jihad in the cause of Allah. He (the enquirer) again said: What next? He (the Holy Prophet) replied: Pilgrimage accepted into the grace of the Lord."[1]

Another Hadith reads: "Verily al-Islam is founded on five (pillars): Testifying the fact that there is no god but Allah, establishment of Salāh (prayer), payment of Zakāh, fast of Ramadan and performance of Hajj to the House."[2]

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[1] Muslim.
[2] Ibid.

In a third Hadith the Prophet Muhammad (blessings and peace of Allah be upon him) says: "Perform the Hajj and the 'Umra for they both remove the sins in the same way as the furnace removes the impurities of gold, silver and iron, and there is no lesser recompense on a pure and unstained Hajj than Paradise."

In Sahih Muslim, "You must travel for Hajj as it (Hajj) is one of the two kinds of Jihad."[1]

The Prophet (Peace be upon him) has said: "The best and the most superior Jihad (for women) is Hajj which is accepted by Allah."[2]

And: "Pilgrims and Visitants (performers of Umra) are the emissaries and visitors of Allah, Great and Glorious is He: if they petition Him He gives what they ask, if they seek His forgiveness He forgives them, if they call Him He answers, and if they seek intercession it is granted."[3]

Also: "A person whom Allah has given enough to perform the Hajj if he fails to do so then it does not matter whether he dies a Jew or a Christian."

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[1] Ibid.

[2] Bukhari.

[3] Ibn Majah and others.

Chapter II

- **Status of Hajj and 'Umra in Islam.**
- **Factual Reformative Role of Islam.**
- **Virtues and Advantages of Hajj and 'Umra**

STATUS OF HAJJ AND 'UMRA IN ISLAM

Their meaning

First of all, the word 'Pilgrimage' is far from giving the exact significance of the Arabic word 'Hajj'. 'The word Hajj means, literally, repairing to a place for the sake of visit, and in the terminology of the Islamic Shari'a, it implies the repairing to the House of Allah, the Ka'ba, to observe the necessary devotions.'

As for the 'Umra: It is also a visit to the House of Allah, the Ka'ba, at any time of the year without standing at 'Arafat'[1], which is the great pillar of the Hajj, which is appointed in the months of Shawwal, Zul Qada and during the succeeding first ten days of Zul Hijja, or during the whole month of Zul Hijja, as stated by some well-versed Muslim scholars.

Difference between the Hajj and 'Umra

1- The Hajj should be observed in its appointed time, and during some days at least, whereas the 'Umra could be performed at any time of the year in one day.

2- Both of Hajj and 'Umra require lhram[2], Tawaf, Sa'i and cutting (or shaving) hair, but only the Hajj necessitates Standing at 'Arafat, which is the most important pillar of the Hajj.

3- Casting pebbles, sleeping at Muzdalifa, and Mina[3] are of the special rites of Hajj.

Importance

Hajj is one of the five fundamentals of Islam.

It is, in a way, the most comprehensive form of 'Ibadah - worship - in Islam due to its being a manifold form embracing:

[1& 2] See the glossary.
[3] See the glossary.

physical sacrifice as in Salāh and Sawm, and financial sacrifice as in Zakāh.

That's why it, Hajj, has been described as a kind of Jihad.

There is a consensus of opinion among the scholars of Islam that the Hajj is an obligation on every capable Muslim and that he who denies it becomes a disbeliever.

When Imposed?

Allah says in the Holy Qur'an: ﴾And complete the Hajj and 'Umra for Allah.﴿ [2: 196]

This verse was sent down in the 6th year of the Blessed Hejira of the Prophet Muhammad (Blessings and peace of Allah be upon him). Therefore, the majority of the Muslim scholars believed that the Hajj was ordained upon Muslims in the same year.

Once in a life-time

Allah, The Great and Almighty, has imposed this obligation upon every capable pubescent Muslim, male or female, once in a life-time. That's why the Prophet (Blessings and peace of Allah be upon him) performed it once only - the Farewell Hajj.

Abu Huraira reported that the Holy Prophet (PBUH) said: "Allah's Messenger (Peace be upon him) addressed us and said: "O People, Allah has made Hajj obligatory for you; so perform Hajj". Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (may peace be upon him) said: "If I were to say 'Yes', it would come obligatory (for you to perform it every year) and you would not be able to do it.". Then he said: "Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So when I command

you to do anything, do it as much as it lies in your power and when I forbid you to do anything, and then abandon it."[1]

Performing the 'Umra

The majority of the Muslim scholars[2], recorded by Imam An-Nawawi in his explanation of Sahih Muslim, that the performing of 'Umra is an obligation like Hajj.

It is reported in Sahih al-Bukhari that "The Hajj and the 'Umra are obligatory for everybody."

In the sound Hadith 'Aisha (may Allah be pleased with her) said: O Messenger of Allah, is Jihad prescribed to women? He said: "yes, it is a fightless Jihad: The Hajj and the 'Umra."[3]

According to the two venerable Imams, Abu Hanifa and Malik, the performing of Umra is only a confirmed Sunna.

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[1] Muslim.

[2] Among them are: Umar Ibn al-Khattab, his son Abdullah, Ibn Abbas, Tawoos, Ata, Ibn al-Musaeeb, Said bin Jubair, Masrooq, al-Hasan al-Basri, ash-Sha'bi, Ishaaq, Abu Dawood, al-Thawri, Ahmad Bin Hanbal, ash-Shafi'i and others

[3] Ibn Majah and al-Baihaqi and others with good chain of authorities.

FACTUAL REFORMATIVE ROLE OF ISLAM

Thus, we have seen the high place which the Hajj occupies in Islam.

The foundations of Hajj, without a doubt, are present in all communities whatever their tenets. But there is a great difference between the Islamic Hajj and that in other religions or social groups.

Firstly, the Hajj among the Jew and Christians has been developed to become a consecration of shrines and conversion of their prophets' tombs into places of worship.

In this connection, the Holy Prophet Muhammad (Blessings and peace of Allah be upon him) said: "O Allah: Let my grave not be an idol to which worship may be offered. Allah is severely displeased with those who have made the graves of their Prophets into places of worship."[1]

Secondly, the case was worse in other religions and faiths such as Hinduism and Buddism where 'there is a profusion of holy places, mostly situated on the banks of River Ganges, of pilgrimage that are held Sacred due to their association with some special incidents like the receiving of enlightment of a saint or a holy man.

Thirdly, Islam - the complete comprehensive Shari'a and the final revealed message to humankind - has depicted the last description of the Hajj and made new profound significant reformative changes in the sphere of this great worship.

There is much evidence to establish the authenticity and accuracy of the radical Islamic reformation of Hajj and some examples of its rectifications are cited.

[1] Bukhari.

Islam weeded out Pagan pride, tribal vanity and discriminatory behaviour of some tribes, especially from the Quraish who claimed superiority over others (before the advent of Islam) and refused to go to 'Arafat. With the advent of Islam, Allah (the Great and Majestic) commanded His Messenger (P.B.U.H.) to proceed to 'Arafat and make a halt there also, then return with the other Pilgrims. This is implied in the Qura'nic Verse ﴿ Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness.﴾ (2: 199)

It is reported by Ibn 'Abbas that the pagan Arabs used to compete with each other in vulgar ostenation and self-praise during the season of Hajj. They bragged about chivalry, nobility and hospitality of their ancestors, and related how they fed others, carried their loads and shed rivers of blood for their sake. They had no other occupation than to praise their fathers. It was at such a time that the Qur'anic verse was revealed: ﴿Remember Allah as you remember your ancestors or with a more lively remembrance.﴾ [2: 200]

Likewise, when the pagan Arabs killed the animals as a sacrifice to their gods they placed their flesh before them and sprinkled their blood on them. Upon it, the following verse of Qur'an was revealed: ﴿Their flesh reaches not Allah, nor their blood.﴾ (22: 37)

'Some people avoided taking the wherewithal of the journey with them when they set out on the Hajj, pilgrimage. They thought that it was against the spirit of reliance upon God to take provisions with them'. This practice, also, was forbidden by Allah.

Allah says in the Holy Qur'an: ﴿So make provision for yourselves; the best of provision (of course) is to ward off evil.﴾ [2: 197]

'Again, the pagans considered it sinful to engage in trade during the season of Hajj, and thus, a lawful activity was rendered unlawful by them'. Al-Bukhari reported that in the days of Ignorance, i.e. before Islam, the markets of 'Oqaz, Zul Majanna and Zul Majaz were famous but trade was forbidden during the season of the Pilgrimage.

Here also the Holy Qur'an reads: ﴿It is no sin for you that ye seek the bounty of your Lord by trading.﴾ [2: 198]

'A most abominable custom was that people performed the circumambulation of the House of Ka'ba NAKED saying that they could not carry out the ritual dressed in clothes in which they committed sins.'

This was an invitation to lewdnedness and perversion.

Upon this bad conduct Allah says: ﴿ O Children of Adam! Look to your adornment at every place (or time) of worship. ﴾ [7: 31]

And the Prophetic Hadith reads: "After that year no polytheist was to perform the Hajj nor could any one carry out the circumambulation of the House of Ka'ba NAKED."[1]

Another bad custom among the pagans was that when they did the Niyah (intention) for the Hajj they refrained from going into their houses through the doors as it was considered to be sinful.

Therefore, they entered into them (houses) by scaling the walls.

On this occasion the Qur'an says: ﴿ It is not righteousness that you go to houses by the backs thereof, but the righteous man is he who wards off evil. So go to houses by the gates thereof.﴾ [2: 189]

[1] Bukhari.

'Some of the pagan Arabs believed that the ritual of walking between the hills of Safa and Marwa should not be observed.'

In this connection the Holy Qur'an says: ﴿Lo! (the mountains) As-Safa and Al-Marwa are among the landmarks of Allah. It is therefore no sin for him who is on Pilgrimage to the House of Allah or visiteth it (i.e., perform the Hajj or 'Umra) to go around them.﴾ [2: 158]

Abul Hasan Ali Nadawi, commenting on the reformative role of Islam in his masterpiece "The Four Pillars of Islam", says: The Islamic Shari'a, through these far-reaching changes, restored the magnificent institution of the Hajj to its pristine[1] glory and now it has been protected and made safe against every kind of pollution and distortion.'

[1] Primitive and unchanged by later developments.

VIRTUES AND ADVANTAGES OF HAJJ AND 'UMRA

At the beginning of this subject, it is meaningful and fruitful to state that Allah, Glory Be to Him, has imposed all forms of the Islamic 'Ibadah - worship - for two goals:

1- To test His servants'obedience and gratitude.

2- To help His servants attain some thing of benefit in this life and the Hereafter.

This point of view is clearly expressed in the following Qur'anic statement:

﴿That they may witness things that are of benefit to them, and mention the Name of Allah on appointed days over the beast of cattle that He hath bestowed them. Then eat thereof and feed therewith the poor unfortunate. Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House.﴾ (22: 28-29)

Profits and excellences of Hajj and 'Umra are individual and social in nature.

A. Advantages to the individual.

1. Renewal of Allah's remembrance and strengthening the Muslim's relations with his Lord. Prayers, entering into lhram[1] (the ceremonies of Hajj) and saying Talbiya[2] (announcing obedience to Allah) are an indication of one's love and longing to please Allah, Glory Be to Him, and to gain His Acceptance. This is only a faithful expression of one's true obedience to Allah and leaving all worldly affairs.

2. During the performance of Hajj ceremonies, a Muslim in his white clothes, like a shroud, imagines that Great Day in which Allah will resurrect all people to be judged for their good and bad deeds.

[1 & 2] See the glossary.

3. The Hajj is a vital station in which the Muslim can receive Allah's blessings, mercy and forgiveness.

On his returning home sinless the Muslim may renew his resolution to establish greater adherence to Islam.

The Holy Prophet (Blessings and peace of Allah be upon him) said: "He who performs Hajj with no obscenity or evil practices will come out as a newly born baby free from all sins."

4. It is a holy journey which teaches the Muslim more practical lessons in worship, sacrifice and spending for Allah's sake.

5. It is an essential season both for scientific and practical courses that prepares Muslims to be strong Mujahideen in the cause of Allah, Glory Be to Him.

During the performance of the Hajj Sacred rites, tne Muslims learn and practise order and patience, humility and tolerance, courtesy and good conduct.

All of this occurs in the context of our religous devotion, which is refined and leads us towards complete obedience to Allah and faithful submission to His behests..

6. The spirit of Hajj is the spirit of total sacrifice - of personal comforts, worldly pleasures, the acquisition of wealth, the companionship of relatives and friends, vanity in dress and personal appearance, pride of birth national origin, accomplishments, work or social status.

7. 'In Salāh (prayers) we use our entire soul, body and tongue to remember Allah. Salāh trains us to obey Allah. It helps us to recognize Allah as the centre and focus of all of our thoughts and actions. Zakāh trains us to spend our wealth as Allah wishes us to spend it. It helps us to recognize Him as the Owner of all that we possess. By Sawm (Fasting), we cease to fulfil even very ordinary needs of life like eating

and drinking, for as long as Allah Wills it. Sawm helps us abstain from whatever Allah dislikes, and brings us closer to the Qur'an.

Hajj combines the virtues of all these duties. Hajj trains both our bodies and minds. It compels us to give up our comforts, our time and our wealth for the sake of Allah. It enables us, for a few days, to live and move for Allah and for Allah alone.

We have to give up many ordinary things, even our usual dress, the sort of clothes we normally wear. We have to refrain from doing and enjoying all the usual activities of our lives.

8. If a person has performed this Journey, i.e. Hajj, according to Islamic teachings, and has adopted in his life whatever he has learned in this training period, will benefit from it throughout his life'.

9.The Hajj is an actual training period for Muslims to live at peace with the Creation: humanity, nature and even animals in the land of peace and months of peace.

In this manner, the Hajj affords an excellent opportunity for self-examination to Muslims who come from far away places to experience an extraordinary awakening of the heart and take back with them a provision of faith, love and enlightment which sustains them and enables them to resist the pressures of fear, greed and lust.

10. Muhammad al-Ghazali in his book 'Muslim's Character' says: 'Salāh (prayer), Sawm (fasting), Zakāh, Hajj and other forms of worship like these are the stepping stones for real perfection, and are the means of cleanliness and purity that make life secure and magnificent. On account of high at tributes and noble qualities that are the inalienable parts and the consequences of these forms of worship, they have been given a very high and important place in Allah's religion.

If these forms of worship do not purify the hearts of men, if they do not nourish best qualities in those who observe them, and if they do not improve and make firm the relationship between Allah and His slaves, then there is nothing left for men but destruction and devastation.

B. Advantages to society

Enlightened scholars of Islam have drawn our attention to many other social benefits of Hajj. Among them are the the following:

1. The Hajj is an annual congregation of Muslims from all parts of the world. They collect in one place, on a single platform, with a definite aim and conviction, and in a rare religious and spiritual atmosphere, and, from it, they draw fresh strength and gain new individual inspiration.

It is a yearly concourse through which the Muslims can recognize their shortcomings and put forward their plans.

2. The Hajj plays a vital role in the protection of the spiritual roots, cultural personality and intellectual identity of the Islamic Ummah, nation.

That's why we say that Hajj is like a springtime in which the evergreen tree of this Ummah sends forth new blossoms to reassert itself.[1]

3. The Hajj embodies the story of our father, the Prophet Ibrahim, (Blessings and Peace of Allah be upon him) in his struggle with the Satan.

At the same time, The Hajj not only brings to our mind the everlasting relationship which connects all the Prophets and Messengers of Allah (Glory be to Him and Peace be upon His Prophets) but also relates the Muslim Generations with their Factual Past.

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(1)&(2) Adopted from An-Nadawi.

4. The Hajj draws a unique demonstration of Equality and brotherhood. It is a factual victory on behalf of the Islamic Nationalism over all types of racial, linguistic or territorial nationalism.

After putting on the national dress of Islam - named Ihram - as the first step of performing the rites of Hajj, and then, proclaiming submission and humility to Allah, you see the rulers and the ruled, the masters and the slaves, the rich and the poor, the high and the low - All Become One.

It is a sweeping victory against the distinction of class, race and geography.[2] There is no royalty, but loyalty of all to Allah.

5. In conclusion, Sayyid Qutub in his matchless book 'In the Shade of The Qur'an' says: "Every one can imagine how Islam has built up the factual Islamic picture of Hajj, how it has uprooted this form of 'Ibadah - worship - from its non-Islamic origins, tied it to the Islamic convention, fastened it to the Islamic vision, shaded it with the Islamic conception and purified it from all defects and blemishes.

That's the peerless way which Islam adopts, concerning every non-Islamic rite of habit.

Islam takes up all these ceremonies (of Hajj), and then, reshapes and remoulds them in a new harmonic robe according to its essentials.

In this manner the Hajj has become an Islamic form of 'Ibadah not an Arabic one.'

Chapter III

- The Obligating Conditions of Haii and 'Umra.
- Etiquette of Journey.

The Obligating Conditions of Hajj and 'Umra

Performing the Hajj and 'Umra is an obligation upon every person who is:

1. Muslim

From the dogmatic point of view of Islam, the Hajj and 'Umra are not imposed upon a disbeliever who will be punished for rejecting all teachings of Islam on the Day of Judgement.

2. Pubescent

Arriving at the age of puberty[1] makes every Muslim responsible to perform Hajj and 'Umra.

In a sound Hadith, the Messenger of Allah, Muhammad (Blessings and peace of Allah be upon him) has said: "An immature boy is required to perform the Hajj after arriving at the age of puberty."[2]

3. Sane

The Sunna confirmed that a madman is not responsible for any obligation or action.

The Holy Prophet (Blessings and peace of Allah be upon him) has said: "The pen is raised for three: one who is sleeping until he wakens, the child until he becomes a pubescent, and one who is insane until he becomes sane."[3]

4. Free (not a slave)

The slave is a person who is the property of another to serve him. This means that he is owned and he has to work

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[1] It's the maturing of the sexual functions, normally about 14 years for boys and 12 for girls.

[2] Reported by At-Tabarani with sound chain of authorities.

[3] Reported by Al-Hakim and Ibn Hibban.

as his master wants. That's why the Muslim jurists state that the slave is not requested to perform the Hajj and 'Umra because of these two forms of worship necessitate bodily effort, financial expense and a time-limit that the slave does not have.

5. Able (Physically and financially)

As a general rule, all the Islamic obligations are imposed only on those who are able to observe them.

Thus, performing the Hajj and 'Umra follows the same rule which is stated in the following Qur'anic statement:

﴾And Pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither.[1] ﴿ [3:97]

The Prophetic Sunna has also demonstrated the above-named Qur'anic verse in this sound Hadith:

On the authority of the son of 'Umar (May Allah be pleased with both of them) said: "That a man came to the Prophet (Blessings and peace of Allah be upon him) and said: O Messenger of Allah. What makes the Hajj a duty? The Prophet said: Possession of adequate food provision and the means of transport facilities."[2]

In brief, the capability is outlined as follows:

a) 'Health, physical conditions and ability to bear the difficulties of travel. Aged men and people suffering from serious ailments with no hope of recovery may appoint others to perform the Hajj on their behalf, if they are unable to endure the journey.

b) Safety of the road, free from any dangers threatening the security of the Hajji, his life and wealth.

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[1] Thither means to that place. So we can say that the Hajj is an obligation for him who can afford the journey.

[2] At-Tirmizi.

c) Possession of adequate food and sufficient means to keep him and his family throughout the journey until his return home from Hajj, as well as the means of transportation.

If these facilities are made available[1], a Muslim should hasten to perform the Hajj rituals lest he might suffer from a serious illness or become physically incapacitated and miss the chance.

6. For women

For women desiring to perform the Hajj, it is made as a condition that they should be accompanied by any close relative such as the husband, the father, the brother, the son or any male person with whom a woman is forbidden to marry. This also includes uncle, maternal uncle, son in law and father in law. In the sound Hadith: "You go and perform Hajj with your wife."[2]

On the other hand, according to Al-lmam Ash-Shafi'i, it is allowed for women to perform the Hajj for the first time, i.e. the obligation once in a life, in the company of a group of trusted women.

Performing the Hajj on behalf of the maimed, the old and the deceased

There is a consensus of opinion among the Muslim Jurists that a person can perform the Hajj on behalf of another person provided he is incapable of doing it himself either due to old age or sickness.

But it must be known it is conditional that whoever performs the Hajj on behalf of someone else to have performed his own Hajj first.

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[1] The Blind are in need of someones to lead them.
[2] Muslim.

This is based on the sound Hadith in which the Holy Prophet (Blessings and peace of Allah be upon him) said: "Perform Hajj on his behalf "[1] when answering a woman asked him about her aged father.

In another Hadith, the Holy Prophet (Blessings and peace of Allah be upon him) heard a Hajji (pilgrim) uttering the Hajj rites on behalf of Shabrumah. The Prophet asked the man: "Have you performed your own Hajj before? He said, "No", the Prophet told him: "Do yours first, and then Shabrumah's later."[2]

Hajj for Children

There is a concensus of opinion among the Muslim Jurists that Hajj is not obligatory for a child but if he performs it, he and his guardian are entitled to reward. The Hajj performed in childhood does not, however, absolve one of the responsibility of the obligatory Hajj which is essential for one who is healthy to undertake the journey and is solvent to bear the expenses.

Ibn 'Abbas (Allah be pleased with him) reported: "A woman lifted up her child and said: Messenger of Allah, would the child be credited with having performed the Hajj? Thereupon he said: "Yes, and there would be a reward for you."[3]

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[1] Muslim.

[2] Abu Dawood and Ibn Majah.

[3] Muslim.

Etiquette of Journey

A person who intends to travel for Hajj and 'Umra is advised to follow the etiquette of travelling prescribed by the Prophet Muhammad (Blessings and peace of Allah be upon him) in words and in actions. That is to make this worship complete, faithful and acceptable. An explanation of this peerless general behaviour is as follows:

1. To seek the advice of someone, whose adherence to Islam is good, concerning the travel for Hajj in the first coming season.

2. It is also advisable to ask Allah, Glory be to Him, for guidance[1] in connection with the proposed time of observing Hajj, not the Hajj itself.

3. After deciding to observe the Hajj, one is required to repent of all bad deeds and to ask others to forgive him if there are any wrong doings against them.

He is also required to settle debts, repay deposits, write his last will and to leave the needed expenses for his family and for those he is financially responsible for till his return.

4. He is also required to spare no efforts to have his parents with full satisfaction and if a woman to satisfy her husban and relatives.

5. It is a Sunna to travel for Hajj accompanied by a wife. This is confirmed in the sound Hadith reported by Al-Bukhari and Muslim: "You go and perform Hajj with your wife."

6. One should spend from his lawful earnings. But this does not mean that he is allowed to earn or profit by any illgotten gains.

7. To take enough good food and funds to console the needy is another confirmed Sunna of the Prophet Muhammad (Blessings and peace upon him) on journey.

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[1] i.e. to offer two rak'as of prayer (Salāh). See our 'A Handbook of Salāh (Islamic Prayers) for detail.

8. One is encourged to be generous while selling and in buying, and demanding his balance from people.

9. It is preferable, according to the confirmed Sunna of the Prophet, to observe the rites of Hajj mounted not walking.

10. Learning how to perform the rites of Hajj is an individual obligation because Allah accepts only what is fulfilled according to the prescribed Islamic method. That is why it is recommended to have a book that explains the purpose and ceremonies of this great worship.

11. It is essential to be accompanied by a good helpful friend in this holy journey. The Holy Prophet (Blessing and peace be upon him) has said: "One rider is a satan, two riders are two satans and three riders make a caravan (as they will be immune from the hazards of travelling alone)."[1]

12. The Holy Prophet (Blessing and peace of Allah be upon him used to go on journey in the mornings of Thursday or Monday.

It is recorded in a sound Hadith that: "He (the Prophet) liked to go on journey on Thursday".[2] "O Allah, bless the early morning of my people".[3]

13. It is also a Sunna to offer two rak'as of Salāh (prayer) and to ask Allah, The Exalted, for what is good in this life and in the Hereafter.

14. Here are selections from the Prophetic supplications on journey.

(i) When leaving the house:

The Holy Prophet (Blessings and peace of Allah be upon him) used to say: "In the Name of Allah, I have relied upon Allah and there is no might no power but that of Allah. O Allah, I seek Your refuge against going astray or leading

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[1] Reported by Abu Dawood, Tirmizi and An-Nasa'e.

[2] Bukhari and Muslim.

[3] Abu Dawood and Tirmizi.

others astray, slipping or causing others to slip, doing wrong or being wronged by others, and behaving arrogantly or being treated arrogantly by others."[1]

(ii) When driving (flying or riding)

Ibn 'Umar (May Allah be pleased with both of them) relates that when the Holy Prophet (Blessings and peace be upon him) rode a camel while starting on a journey he used to recite: Allah-u-Akbar. (Allah is Great) three times, and would then supplicate: "Glorified be He who has subdued these unto us, and we were not able to subdue them, and Lo unto our Lord we are returning.

Allah, we request Thee for virtue and piety and such deed in this journey as may please Thee. O Allah, make this journey comfortable for us and fold up (shorten) its length for our sake. O Allah, Thou art our Protector in this journey and the Guardian of our families we left behind. O Allah! I solicit Thy help from the hardships and difficulties of our journey and I pray that I may not encounter any grief on my return regarding my assets and my family".

On his return he used to repeat the same supplication and would add: "We are returning from journey in safety, turning to our Lord seeking His forgiveness, worshipping Him and praising Him".[2]

15. One should avoid overeating and living in luxury, disputing and harshness, shameful deeds and bad expressions.

16. The traveller should say 'Takbir' when ascending and say 'Subhana Allah' while descending.

In the sound Hadith "When we ascended a height we used to say 'Allah-u-Akbar' (Allah is Great) and when we descended from a height we used to say 'Subhana Allah' (Holy is Allah).[3]

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[1] Reported by Abu Dawood and Tirmizi.
[2] Muslim.
[3] Bukhari.

17.The Prophet (Blessings and peace of Allah be upon him) advised us to say this supplication when arriving at a place: "A person who breaks journey at a place and then prays 'I solicit Allah's protection with the help of His words (prayers) against the mischief of the things which He had created' such a person will then remain immune from the harm of those things till he departs from there".[1]

18. It is also advisable to say the following in case of fear of people or something else. "O Allah! We seek thy help against them and solicit Thy shield to thwart their mischief "[2]

19. Ibn 'Umar (May Allah be pleased with both of them) relates that whenever in the course of a journey the Holy Prophet (Blessings and peace of Allah be upon him) met with night fall he would say: "O earth, Allah is my Sustainer as well as thine. I solicit Allah's protection from thy mischief, and the mischief of that thing which is inside thee, and the mischief of that evil which has been created in thee, and the harm of that creature which walks over thee. I seek Allah's protection against the mischief of a lion, a black cobra and snakes, a scorpion and the mischief from the dwellers of the town, the breeder and that which it breeds".[3]

20. The Holy Prophet has assured the virtue of supplications while in journey in this sound Hadith: "Three kinds of prayers are to be granted without an iota[4] of doubt: the prayer of an oppressed person, the prayer of a traveler and the prayer of a father for his son".[5]

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[1] Muslim.
[2] Abu Dawood and Nasa'I.
[3] Abu Dawood.
[4] Extremely small part.
[5] Abu Dawood and Tirmizi.

Chapter IV

- The Pillars of Hajj and 'Umra.
- The sub-essential acts of Hajj.
- The supererogatory acts of Hajj and 'Umra
- The Performance of Hajj and 'Umra.

The Arkan (Pillars) of Hajj and 'Umra

Hajj is not valid unless the following obligatory acts and indispensable essentials are fulfilled:

1. Entering upon the state of Ihram;
2. Staying at 'Arafat;
3. Tawaf al-Ifada (the circumambulation of the Ka'ba);
4. Sa'i (to-ing and fro-ing or traversing) between as-Safa and al-Marwa.

N.B. Al-Imam Ash-Shafi'i (May Allah's Mercy be upon him) added: Shaving or cutting of hair as a fifth pillar of the Hajj. But, the majority of Muslim scholars are of the opinion that it is only a sub-essential rite of Hajj.

As for 'Umra, the Pillars of Hajj and 'Umra are the same except for the staying at 'Arafat.

These pillars are of very great importance for Hajj (or 'Umra). They are not the whole of Hajj, but Hajj becomes null and void without any of them.

The Wajibat[1] (sub-essential acts) of Hajj

Here are some rites of Hajj that necessitate a sacrifice each in case of leaving out:

1. Entering upon the state of Ihram from the Mawaqit (the prescribed stations);[2]
2. The throwing of pebbles at the Jimaar at Mina;
3. The over-night stay at Muzdalifa;
4. Staying at Mina for two (or three) nights during the days of Tashriq;

[1]Wajib is the singular.
[2] This is the single sub-essential act of 'Umra.

5. Tawaf al-Wada (farewell circumambulation);
6. Shaving or cutting of hair.

The Sunan (supererogatory acts) of Hajj and 'Umra

Imam An-Nawawi (May Allah's Mercy be upon him) while defining and clarifying these acts, says:

They are the complementary and recommendable deeds that the Holy Prophet (Blessings and peace of Allah be upon him) used to practise while performing the Hajj and 'Umra but without making them an obligation upon the Muslims.

So, leaving any of them does not demand any kind of redemption.

These Sunan will be introduced according to their place in the performance of Hajj and 'Umra.

The Performance of Hajj and 'Umra

In preparing this practical section of Hajj and 'Umra, our plan is to present the pillars, sub-essential acts and supererogatory deeds of this great worship in accordance with the process of their occurance not the scientific (Juristic) order introduced in the previous page.

This is to guard the Hajji against any confusion while carrying out the ceremonies of this duty.

Ihram

Definition

Ihram is a state in which one is prohibited from doing certain deeds which were previously permissible.

In technical terms, it implies undertaking Hajj or 'Umra. Thus, Ihram becomes the first pillar of Hajj and 'Umra.

It is marked by an intent of the pilgrim to perform all rites of Hajj or 'Umra without which his Hajj or 'Umra are deemed incorrect.

In a sound Hadith: "Actions are but by intention".

Mawaqit for Ihram

Mawaqit (the plural of Miqat) are specific places where or times when certain actions are appointed to be performed. These Mawaqit are specified by the Holy Qur'an and the Sunna.

A. Timing

Allah, the Exalted, said in the Holy Qur'an: ﴿ There are appointed months for Hajj.﴾ It is also stated in the sound Hadith reported by Al-Bukhari on the authority of Ibn 'Umar (May Allah be pleased with both of them): "The Months for Hajj are: Shawwal, Zul-Qa'da and during the succeeding first ten days of Zul-Hijja".

B. Places

The Holy Prophet (May Allah's blessings and peace be upon him) assigned five stations for Ihram and one who does not enter upon this state at these specific places and crosses the limits is required to offer the sacrifice of an animal (a sheep).

These five stations, according to sound Hadith reported by Muslim and Al-Bukhari, are:

1. Zul-Hulaifa (Abiar Ali), for the people of Al-Madina Al-Munawara;
2. Al-Juhfa, a place near Rabigh, for the people coming from the directions of Syria, Egypt and Morocco;
3. Qarn Al-Manazil, for the people coming from Najd, At-Taif and other regions of that direction;
4. Yalamlam, for the people coming from Yemen;
5. Zat Irq, for the people coming from Iraq.

These Mawaqit are not only for those who come from the above-stated regions, but also for other people who pass through them in the course of their journey.

As for the inhabitants of Makka and those who live within the area bounded by these Mawaqit, they can assume their Ihram (for Hajj) from their homes. If they intend to perform the 'Umra, they should put on their Ihram from Al-Tan'im which is the nearest designated point.

A Model Plan of Mawaqit for Ihram

Distance from Makka in Kms	
1.Zul-Hulaifa	437
2.Al-Juhfa	204
3.Qar Al-Manazil	94
4.Yalamlam	94
5.Zat Irq	98
6.Al Tan'im	6
7.Jeddah	73
8.At-Taif	88

Types of Ihram

There are three types of Ihram: one is known as Ifrad which means that one should enter into the state of Ihram only for the sake of the Hajj. The second type is Tamattu' bil-'Umra which implies that one should put on Ihram for 'Umra during the months of Hajj, and after completing the 'Umra, one should then perform Hajj. The third type is known as Qiraan meaning together, which means one should enter into the state of Ihram both for 'Umra and Hajj together.'

Al-Imam Al-Nawawi, Allah's Mercy be upon him, says: there is consensus of opinion among the Jurists of Islam that all these three types of Ihram are permissible.

This point has been recorded by Al-Imam Al-Bukhari in the Prophetic Hadith reported by 'Aisha (the Mother of the Faithful, May Allah be pleased with her): "We set out with Allah's Apostle (Blessings and peace be upon him) (to Makka) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for 'Umra only, some for both Hajj and 'Umra and others for Hajj only. Allah's Apostle (Blessings and peace be upon him) assumed Ihram for Hajj. So, whoever had assumed Ihram for Hajj or for both Hajj and 'Umra did not finish the Ihram till the day of sacrifice".

As you have seen, there are three various ways of performing the Hajj. They are:

1. Hajj al-tamattu'
2. Hajj al-qiraan;
3. Hajj al-ifrad.

The following details provide a clear understanding of how to perform each type.

Hajj al-Tamattu'

This means entering into Ihram for the 'Umra during the months of Hajj, i.e. the months of Shawwal, Zul Qa'da and

the first ten days of Zul Hijja; to take off the Ihram after performing the 'Umra; and then, to enter Ihram again for the Hajj from Makka on the eighth day of Zul Hijja in the same year in which the 'Umra was performed.

Hajj al-Tamattu' requires an animal for sacrifice to be slaughtered on the Feast in Mina during the days of the Tashriq.

As for those who cannot afford to offer this sacrifice, they should fast three days during the month of Zul Hijja i.e. during the time of the Hajj at Makka, and seven days following their return home.

Allah, the Great and Almighty, says in Holy Qur'an: ﴿But if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten days in all.﴾ [2: 196]

Hajj al-Qiraan

This denotes entering upon the state of Ihram for both the 'Umra and the Hajj at the same time, not taking off the Ihram until the ceremonies and rites of both duties Hajj and 'Umra are completed, i.e. on the Day of sacrifice.

This type of performing the Hajj requires an animal for sacrifice on the Feast in Mina during the days of the Tashriq.

If any one cannot afford it, he/she is requested to fast three days during the month of Zul Hijja and seven days at homeland.

Hajj al-Ifrad

People wishing to perform Hajj alone, should put on the Ihram from the designated station and intend the Hajj only.

They should remain in the same state of Ihram until all ceremonies of the Hajj are completed on the Day of Sacrifice, and later on, they may perform the 'Umra by making a new Ihram.

The Sunan (Supererogatory deeds) of Ihram

The Prophet Muhammad (Blessings and peace of Allah be upon him) has specified many additional deeds that are recommended before entering the state of Ihram.

A. Purity

As a rule, Islam urges its followers to have a keen sense of cleanliness. But, it puts special emphasis to be clean and pure on some occasions such as Friday Salāh (prayer) and entry into state of devotion and so on.

That is why a Muslim is advised (even the woman who is in the state of menses or lying-in) to shower before entering into Ihram.

At the same time, cleanliness necessitates cutting the nails, clipping the moustache, shaving the pubes and removing the hair under the arm-pits. These are, according to the Prophetic Guidance, the characteristics and acts of sound human nature.

B. Applying of perfume to the body[1]

Many sound Hadith recorded in "Sahih Muslim" support the desireability of applyting perfume before entering the state of Ihram and at the conclusion of it on the tenth of Zul-Hijja, and there is no harm if the fragrance of this perfume remains even in Ihram. What is prohibited is its application in this very state.

In a Hadith, "Aisha (Allah be pleased with her), the wife of Allah's Messenger (Blessings and peace be upon him), reported: "I applied perfume to the Messenger of Allah (Blessings and peace be upon him) with my own hand before

[1]For men only.

he entered upon the state of Ihram, and as he concluded it before circumambulating the House (for Tawaf - al-Ifada).[1]

C. Taking off sewn clothes

The Ihram dress for the males consists of two simple white seamless sheets, one to be wrapped round the loins (between the navel and the knees) and the other to cover the upper part of the body, except the head. This is to foster a sense of humility and a feeling of brotherhood among the Muslims.

D. Offering two rak'as of prayer

Ibn 'Umar (Allah be pleased with both of them) reported that: "The Messenger of Allah (Blessings and peace of Allah be upon him) used to offer two rak'as of prayer at Zul Hulaifa"[3]

It is recommended that surahs 'Al-Ikhlas' (Purity of Faith) and 'Kafirun' (The disbelievers) of the Holy Qur'an be read in these two rak'as. Then, the Muhrim has to make the intention of Ihram for performing the Hajj ('Umra) or both.

Talbiya

'Talbiya means following, obeying, observance compliance, response, but here it means uttering loudly to Allah that one is obedient to Him'.

It denotes saying: 'Labbaika Allahumma Labbaik' i.e. O Allah. I respond to Your call and I am obedient to Your orders.

In a Hadith, the son of 'Umar (Allah be pleased with them) narrated that the Talbiya of Allah's Messenger (Blessings and peace of Allah be upon him) was:

"Labbaika Allahumma labbaik,
Labbaik la sharika laka labbaik,

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(2)&(3) Muslim.

Inna-l-hamda wan-ni'mata laka walmulk,
La sharika laka".[1]

"I respond to Your call, O Allah, I
respond to Your call, and I am
obedient to Your orders, You have
no partner, I respond to Your call
All the praises and blessings are for You,
All the sovereignly is for You,
And You have no partners with You".

'It is recorded in the Prophetic Hadith that the most preferable acts of the Hajj are the loud[2] cry out of Talbiya and the slaughter of the sacrificed animals'.

The Holy Prophet Muhammad (Blessings and peace of Allah be upon him) said: "If the Muhrim utters the Talbiya throughout the day until the setting of the Sun, all his sins will disappear and he would become as clean as a newly-born baby".[3]

According to the Sunna of the Prophet Muhammad in his Hajj, the Muhrim starts repeating the Talbiya at the moment he enters into the state of Ihram until the time of the 'Aqaba[4] Stoning on the Sacrifice Day.

Muslim males are requested to repeat the Talbiya in a loud voice that kindles zeal and sense of honour, awakens a feeling of complete obedience and submission, defeats paganism and polytheism. Talbiya is the ornament of the Hajj and its chant and motto.

It is the thunderous voice that finalizes the factual picture of the Hajj, heart and soul.

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[1] Bukhari.
[2] Women should utter the Talbiya in a low voice so that only her neighbour may hear her.
[3] Reported by Ibn Maja.
[4] See P. 97 for detail.

Forbidden Acts in the State of Ihram

Ihram means prohibiting oneself of using (or doing) something. After entering the state of Ihram, the Muhrim[1] is forbidden to indulge in certain things, such as:

1. It is forbidden for the Muhrim to have sexual intercourse with his wife or to touch and neck with her lustfully, i.e. to exchange kisses, hugs and caresses.

According to Sahih Muslim, it is also not allowed to marry or to propose to a lady during the Ihram period.

Allah, Glory be to Him, says in the Holy Qur'an: ﴿Let there be no obscenity, nor wickedness, nor wrangling in the Hajj.﴾ [2 :197]

2. During the Ihram period, it is forbidden to remove, by any means, hair from any part of the body without a legal excuse.

Allah, the Great and Almighty, says in the Holy Qur'an: ﴿And shave not your heads until the gifts have reached their destination. And whoever among you is sick or has an ailment of the head must pay a ransom of fasting or almsgiving or offering.﴾ [2 :196]

3. Similarly, clipping the nails of fingers and toes is also banned. But, there is no blame on you if the nails break or come off by themselves without your intending it.

4. It is not permitted to apply perfume to body, clothes or to smell it.

5. As for clothes, the Muhrim, i.e. the Male only, is not allowed to put on sewen clothes or to cover his head with any fixed head cover. But he is permitted to sit in the shadow of a tent or to use an umbrella. On the other hand, men are advised to wear sandals instead of shoes.

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[1] i.e. both of male and female.

With respect to women's dress of Ihram, women can enter into the state of Ihram in their ordinary tailored clothes, i.e. no special dress for Ihram. But, they should be dressed in wide veiling and unappealing clothes. After assuming the Ihram, women should neither veil their faces with seamed veil, nor use any seamed gloves to cover their hands. An exception to this rule is that it is permissible (advisable) to them to cover their faces with a part of head-veil if they find themselves surrounded by strange men.[1]

Ibn 'Umar (Allah be pleased with them) narrated that a man asked: "O Allah's Messenger! What kind of clothes should a Muhrim wear?" Allah's Messenger replied: "He should not wear a shirt, a turban, trousers, a head-cloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with Saffron or Wars (kinds of perfumes)"[2]

6. It is also prohibited for the Muhrim to kill (hunt or frighten) animals of game or to help others to do so.

Allah, Glory be to Him, says in the Holy Qur'an: ﴿O ye who believe! Kill not game while in the Sacred Precincts or in pilgrim garb.[3] ﴾ [5:95]

7. Cutting trees or plucking any green vegetation is not allowed within the Sacred Precincts, whether in Ihram or not, as the Messenger of Allah (Blessings and peace of Allah be upon him) prohibits doing so.

The Holy Prophet said: "Allah has made this town (Makka) a sanctuary. Its throny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce it publicly"[4]

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[1] According to Hadith reported by Ibn Maja and Abu Dawood.

[2] Al-Bukhari.

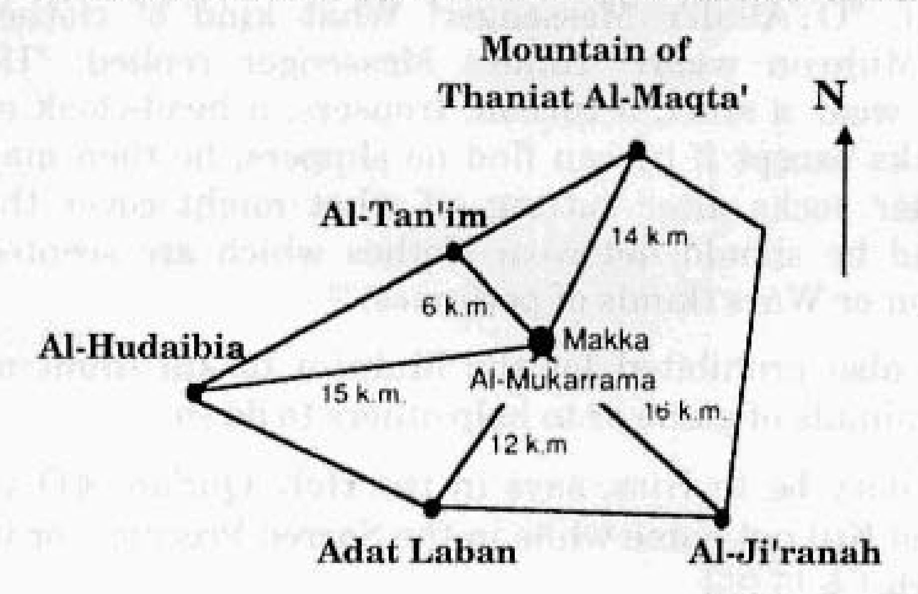
[3] Means Ihram dress.

[4] Al-Bukhari.

In another Hadith concerning the Sacred Precincts at Al-Madina Al-Munawara our Prophet Muhammad (Blessings and peace of Allah be upon him) says: "Ibrahim declared Makka as sacred; I declare Madina, that between the two mountains, as inviolable. No tree should be lopped[1] and no game is to be molested".[2-3] The two mountains are 'Aer and Thour.

8. Quarelling with others, committing sins and injuring people by deed or by word, are even more prohibited during the time of Hajj and in the Sacred Precincts.

A Model Plan of the Sacred Precincts at Makka



What is permitted for the Muhrim

According to the Holy Sunna, the following acts are permissible in the state of Ihram.

1. According to a sound Hadith recorded in "Sahih Muslim", the Muhrim is permitted to take a bath provided there is no likelihood of the hair uprooted or broken and it does not matter if some hair unadvertently falls out during washing.

[1] Meaning cut.
[2] Meaning annoy intentionally
[3] Reported by Muslim.

On the other hand, bathing becomes obligatory in case of seminal emission.[1] It is also permissible - as Ibn 'Abbas deems - to remove dirt from the body.

2. Mujahid, Tawoos and others deem that there is no harm in covering face in case of wind blowing.

3. The violation of: cutting hair, clipping nails, covering head and wearing garments with seams in case of absent-mindedness or ignorance does not entail the offer of sacrifice according to some well-versed jurists.

4. In accordance with a sound Hadith reported by Bukhari, Muslim and Malik, it is allowed to scratch one's head or body in the state of Ihram.

5. It is permissible for the Muhrim, according to Ibn 'Abbas (May Allah be pleased with him), to wear a belt or girdle round his waist to keep valuables in it.

Wearing a ring, a wrist watch, a hearing or medical glasses is also permitted during the state of Ihram.

6. The Muhrim is permitted to be treated for his eyes. In "Sahih Muslim", it is reported that the Messenger of Allah (Blessings and peace of Allah be upon him) applied aloes to the person whose eyes were sore and he (the person) was in the state of Ihram. But the use of antimony for beautification is not approved during the Ihram period.

7. During the Ihram period one is allowed to be shaded by an umbrella, sit in the shadow of a tent and the like.

8. There is a consensus of opinion among the jurists that cupping is permissible in the state of Ihram if it is a dire necessity. If in cases of cupping the hair is removed, compensation is necessary as we find in shaving of one's head; if there is no hair being removed then there is no compensation

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[1] i.e. by wet dreams.

for cupping. By analogy, one can get medical treatment in the form of operation or applying of ointment, etc., on the head or on the chin if it becomes imperative, and in case of removal or shaving of hair one must make compensation.

9. According to the opinion of Ibn 'Abbas (May Allah be pleased with him), it is also permissible for the Muhrim to have teeth extracted and sores opened.

10. The Holy Prophet Muhammad (Blessings and peace of Allah be upon him) has said: "Five are the (beasts) which if one kills them in the precincts of the Ka'ba or in the state of Ihram entail no sin: rat, scorpion, crow, kite and voracious dog". The snake is mentioned in another version by Imam Muslim. According to Abu Dawood's narration the beast of prey is also mentioned.

All such insects, reptiles, animals, birds and beasts which harm human beings fall under this category and one is permitted to kill them within the precincts of the Ka'ba and no expiation for this act is needed.

Entering Makka

Makka, the city of peace and security, is the most sacred city of the Muslims. It contains the Holy Ka'ba, which represents the direction to which Muslims turn in prayer.

'As for entering it: the Hajji should remember that he has arrived safely at the Sanctuary of Allah. His hope should be upper-most, for Allah's generosity is comprehensive, the Lord is Compassionate, the honour of the House is tremendous, the visitor's is respected, and protection is secure for all who seek refuge.'

'As for setting eyes upon the House: at this moment the Hajji should be conscious in his heart of the majesty of the House. Remember at the same time how at the Ressurection people will stream towards Paradise, all hoping to enter there,

and how will they be divided into those who are admitted and those who are returned away, just as the Hajjis are divided into the accepted and the rejected. One should hope that Allah will grant him the vision of His Noble Countenance, just as He has offered him the sight of the Sacred House[1].

Due to this high position of sanctity that Makka occupies, the Prophet Muhammad (Blessing and Peace of Allah be upon him) has recommended many actions for those who intend to visit it.

1. Taking a bath. The day on which all Muslims meet here in brotherhood and goodwill is really a great day.

It is, therefore, our duty to respect the sanctity of the House of Allah by being clean, calm and reverent.

In the sound Hadith: "On reaching the sanctity of Makka, Ibn 'Umar used to stop reciting Talbiya and then he would pass the night at Zi-Tuwa and then offer the Fajr prayer and take a bath".[1]

2. Saying this supplication on reaching the Haram precincts: "O Allah! This is your Sanctuary and Place of safety. I ask you to grant me release from fire and from torture on the Day of Judgement. And make me from those who are devoted to You".

(Allahumma Haza Haramuk wa amnuka Fahar-rimni 'alan-naar wa a minni min 'azabika yauma tab'athu 'Ebadaka Waj'alni min auliyae ka wamin ahli ta'atik.)

3. To enter Makka by day. Ibn 'Umar said: "The Prophet (Blessings and peace of Allah be upon him) passed the night at Zi-Tuwa till it was dawn and then he entered Makka".[2]

4. It is advisable to enter the Sacred Mosque from As-Salam door. On seeing the Ka'ba, raise your hands and say this

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(1) & (2) Sahih al-Bukhari.

supplication: "O Mighty Allah! Add more honour, more greatness and more dignity to this House and to all worshippers visiting it on 'Umra or Hajj".[1]

(Allahumma Zed Hazal-baita tashrifan watakriman wa mahabatan wa zed man Sharrafahu wa'azamahu meman Hajjaha au e'tamarahu tashirifan wa takriman wa birran.)

"O our Lord! You are the Peace and from You peace prevails, provide us, our Lord, with greetings and peace".[2]

(Allahuma antas-salaam wa minkas-Salaam Fahayina rabuna bis-salaam.)

5. According to Ibn Maja, by Allah's grace, supplications will be answered on this occasion.

Starting with Tawaf. This Tawaf is called Tawaf al-Qudoom, i.e. arrival. It is a stressed Sunna for those who entered Hajj al-Ifrad or al-Qiraan. But it is a principal act for those who entered for the 'Umra. This Tawaf is the greeting of the Sacred Mosque and it is for new comers, not for residents of Makka.

Is it allowed to enter Makka without Ihram ?

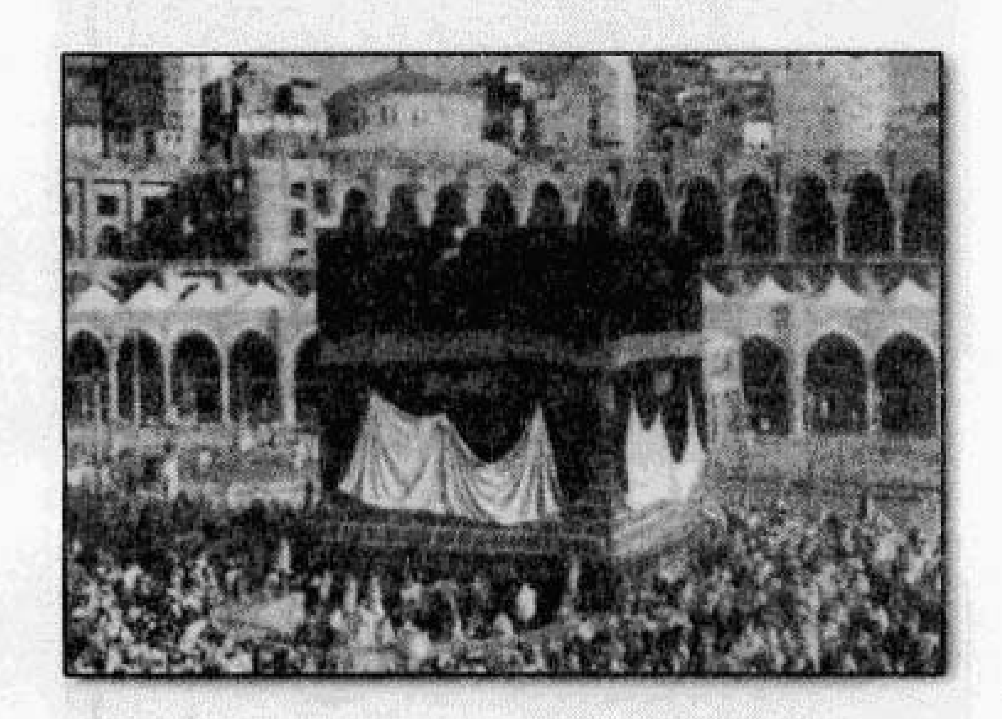
In fact, the Holy Prophet (Blessings and peace of Allah be upon him) entered Makka with a helmet on his head, but as he proceeded on, he took off the helmet and put the turban on his head.

This means that it is permissible to enter Makka without Ihram for those who do not intend to perform Hajj or 'Umra, or for those whose entrance and exit in this city is a matter of daily routine.

In a sound Hadith, "Jabir B. 'Abdullah al-Ansari (Allah be pleased with both of them) reported that Allah's Messenger

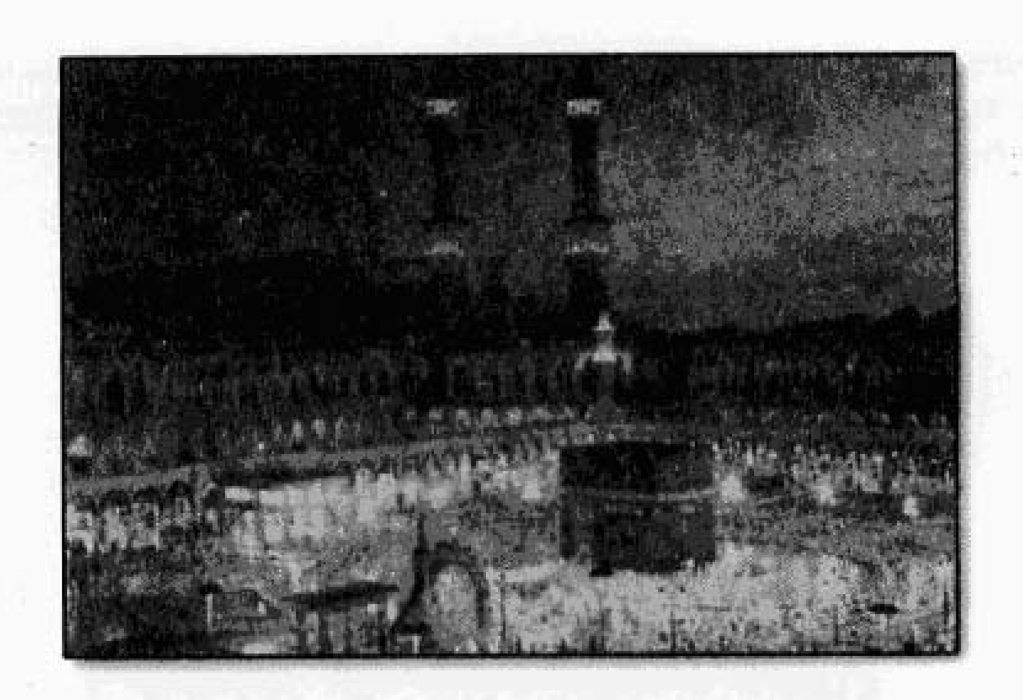
[1] Ash-Shafi'e.
[2] Saeed Bin Mansoor.

(Blessings and peace of Allah be upon him) entered Makka in the Year of Victory, wearing a black turban, but not wearing the Ihram".[1]

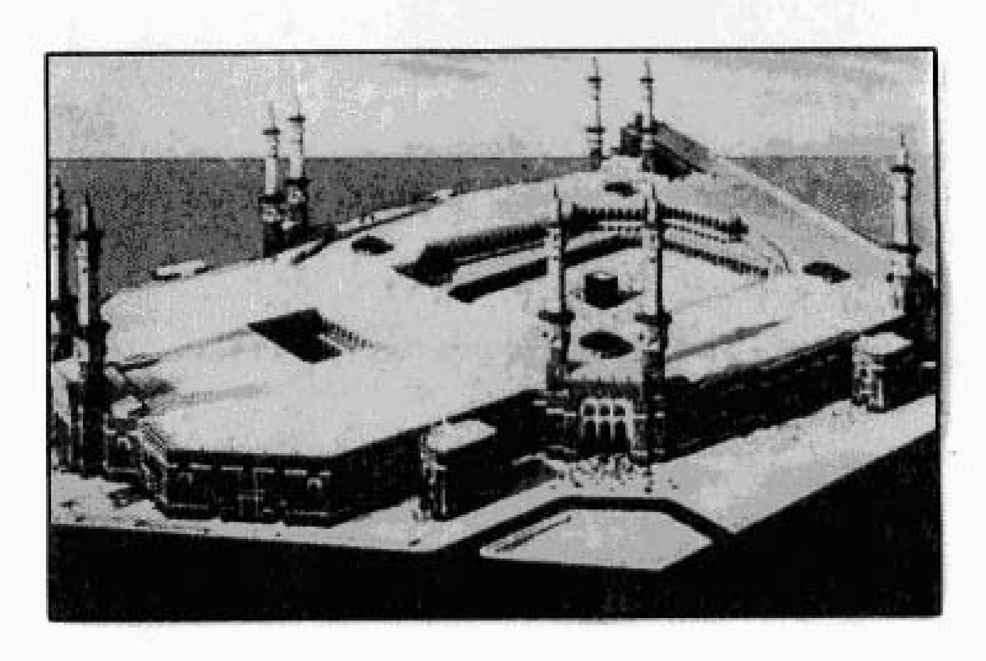


The Holy Ka'ba

[1] Sahih Muslim.



The Sacred Mosque



Makkah

The new expansion project of the Sacred Mosque in Makkah Al-Mukkaramah is another project with the objective of increasing the capacity of the Mosque.

At-Tawaf (circumambulation of the Ka'ba)

This subject comprises the following seven points.

1. Its Excellence.
2. Kinds of Tawaf.
3. Conditions of Tawaf.
4. Sunan for Tawaf.
5. Actions disliked during Tawaf.
6. Complete Manner of Tawaf.
7. What for ?

Its Excellence

On the authority of Ibn 'Abbas (May Allah be pleased with both of them) that the Holy Prophet (Blessings and peace of Allah be upon him) said: "Allah sends down one hundred and twenty mercies upon Hajjis (pilgrims) of His Sacred House: sixty on those who are engaged in Tawaf, forty on prayers performers and twenty on-lookers of the House (al-Ka'ba)".[1]

Kinds of Tawaf.

Scholars of Islam have mentioned four types of Tawaf as practised by the Holy Prophet (Blessings and peace of Allah be upon him).

A. Tawaf al-Qudoom (the arrival circumambulation).

'Aisha (May Allah be pleased with her) said: the first thing the Prophet (Blessings and peace of Allah be upon him) did on reaching Makka was the ablution and then he performed the Tawaf".[2]

This Tawaf is Sunna in nature for all those who come to Makka even they are not in the state of Ihram. But, as stated before, this Tawaf is an essential rite for those who entered Makka for the 'Umra, and then, for Hajj al-Tamattu'.

B. Tawaf al-Ifada (on the Day of Sacrifice)

This Tawaf is a pillar in nature, i.e. Hajj is not complete without it. It is performed on the Day of Nahr (sacrifice) the tenth of Zul Hijja.

In the sound Hadith Ibn 'Umar reported that: "Allah's Messenger (Blessings and peace of Allah be upon him) observed the circumambulation of Ifada on the Day of nahr (10th of Zul Hijja)".[3]

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[1] Al-Baihaqi with a good chain of authorities.
[2] Sahih al-Bukhari.
[3] Sahih al-Bukhari.

C. Tawaf al-Wada'[1] (Farewell Circumambulation)

A Muslim should not leave Makka before calling at Allah's Sacred House and making the final circuit, Tawaf al-Wada', to seek Allah's permission to leave and to pray to his Merciful Lord to enable him to make several visits to these Holy Places, to accept his Hajj, to give him good in this world and good in the Hereafter, and to bring him back home happy and healthy.

This circumambulation is compulsory and if one misses it, he is required to compensate it by sacrificing one animal, i.e. one sheep. It is not, however, obligatory for those who reside in Makka'. Menstruating women are also exempted.

Ibn 'Abbas reported: "The people were commanded (by the Holy Prophet) to perform the last circumambulation round the House, but menstruating women were exempted".[2]

The Tawaf of Supererogation

This Tawaf is desirable due to its great excellence as mentioned in a Prophetic Hadith: "He who circumambulates the House, al-Ka'ba, Allah will credit him with a good deed, remit one of his sins and credit him with a degree for each pace".[3]

In another Hadith: O Sons of 'Abd Manaf! Do not prevent anybody to circumambulate this House or to offer prayers at any hour of day or night".[4]

Conditions of Tawaf

Circumambulation of the Ka'ba requires certain pre-requisites which, if not fulfilled according to the Prophetic Guidance, make one's circumambulation void. These are:

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[1] More details will be on pp. 105-106.

[2] Sahih Muslim.

[3] Reported by al-Hakim.

[4] Reported by As-Hab As-Sunan.

1. Complete purification. This means that he who circumambulates must be pure in his body, clothing and place.

Purification of the whole body is accomplished by the Ghusel (ceremonial washing) that removes the effects of discharged sperm, by any means, or menses and confinement. To be with Wudu (ablution) is another precondition for Tawaf.

In addition to that, purity from all dirt and physical impurities is obligatory.

In the Hadith reported by Ibn 'Abbas that the Holy Prophet (Blessings and peace of Allah be upon him) said: "Circumambulating the Ka'ba is a prayer. However, Allah (to Whom be ascribed all perfection and majesty) has allowed us to talk in it."[1]

One more Hadith reads: "I (Aisha, Allah's Messenger's wife, May Allah be pleased with her) was menstruating when I reached Makka. So, I neither performed Tawaf of the Ka'ba, nor the Tawaf between al-Safa and al-Marwa. Then I informed Allah's Apostle (Blessings and peace of Allah be upon him) about it. He replied: "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform the Tawaf of the Ka'ba till you get clean (from your menses)".[2]

2. Covering the 'Aurah[3] (the loins and private parts)

A man is required to cover what is between the navel and the knee. A woman is asked to cover her entire body saving her hands and face. It is recorded by al-Bukhari and Muslim that the Prophet (Blessings and peace of Allah be upon him) said: "After this year no polytheist may perform the Hajj and no naked person may circumambulate the House".

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[1] Reported by at-Tirmizi.
[2] Sahih Al-Bukhari.
[3] See the glossary.

3. Seven Complete Circuits.

This means that he who circumambulates the House should walk around the Ka'ba seven complete times leaving not one step.

It is reported by Nafi' on the authority of Ibn 'Umar (Allah be pleased with both of them) that: "When Allah's Messenger (Blessings and peace of Allah be upon him) circumambulated the House, while observing the first circumambulation, he walked swiftly in three (circuits), and walked in four circuits".[1]

4. Starting from the Black Stone.

According to the Prophetic Performance as described by Jabir (Allah be pleased with him) starting from the Black Stone is another indispensible point to make the Tawaf valid.

The Holy Prophet (Blessings and peace of Allah be upon him) said: "Learn your rituals (by seeing me performing them), for I do not know whether I will be performing Hajj after this Hajj of mine".[2]

5. Leaving the Sacred House on left.

It is in accordance with the above-mentioned Hadith, the Hajji has to circle the Ka'ba seven times starting from the Black Stone and leaving the Ka'ba on his left.

6. Within the Sacred Mosque and out of the building of the House.

This means that it does not harm to circle the House, the Ka'ba, in the second or third floor even if you do not see it.

On the other hand, circumambulation should be performed out of all parts of the Sacred House building, i.e. the body of the Ka'ba, Ash-Shazirwan[3] and the area of Hijr, the enclosure, and its semi-circular wall.

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[1] Sahih Muslim.
[2] Sahih Muslim.
[3] See the glossary.

It is reported by Ibn 'Abbas that the Holy Prophet (Blessings and peace of Allah be upon him) said: "He who wants to perform the Tawaf around the Ka'ba should go behind Al-Hijr and do not call it Al-Hatim".[1]

7. One final point to mention is that making the intention, according to Imam Ash-Shafi'e, is essential only for the Tawafs of arrival, farewell and supererogation.

Sunan for Tawaf (Supererogatory deeds)

The sunan are the recommendable complementary deeds that the Holy Prophet (Blessings and peace of Allah be upon him) has prescribed while performing the Hajj and 'Umra but without imposing them upon Muslims.

This means that leaving any of them deprives US of enjoying the virtue of good complete reward of following in the steps of the Holy Prophet (Blessings and peace of Allah be upon him) but does not demand any kind of redemption. Among these sunan are the following:

1. Al- Ittiba'

It is a term for the way of wearing the Ihram garments while in Tawaf. It applies to men only. It is achieved by putting the middle of the garment - which is used to cover the upper part of the body - under the right arm and its two ends on the left shoulder to be covered.

In the sound Hadith reported by At-Tirmizi that the Messenger of Allah (Blessings and peace of Allah be upon him) performed the Tawaf in the state of Ittiba' wearing a green garment.

2. To kiss the Black Stone

It is a Sunna to touch and kiss the Black Stone if possible, or to face it if masses of people are around the Holy Ka'ba.

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[1] Bukhari.

But this is not recommended if others may be harmed due to overcrowding.

On the authority of Zaid Bin Aslam that his father said: "I saw 'Umar Bin al-Khattab kissing the Black Stone and then said (to it): "Had I not seen Allah's Messenger (Blessings and peace of Allah be upon him) kissing you (stone) I would not have kissed you".[1]

One more Hadith, according to Ibn 'Abbas' narration, reads: "The Prophet (Blessings and peace of Allah be upon him) performed the Tawaf of the Ka'ba while riding a camel and whenever he came in front of the Corner (The Black Stone), he pointed towards it (with something)."[2]

Underlying Reasons!?

★Kissing the Black Stone is a practical demonstration of the Muslims' unlimited obedience to Allah as stated in the Holy Qur'an: ﴾Verily in the Messenger of Allah you have a good example﴿ on the one hand, and to His messenger on the other hand, as recorded in the Prophetic Sunna: "If I had not seen Allah's Messenger (Blessings and peace of Allah be upon him) kissing you, I would not have kissed you".[3]

★★Touching - or pointing towards - the Black Stone has been laid down as the starting point of an important pillar of the Hajj Ceremonies, the Tawaf.

★★★This stone has gained a special excellence as mentioned in a Sound Hadith: "The Black Stone came down from Paradise and at the time of its descent it was whiter than milk, but the sins of the children of Adam caused it to be

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[2] Sahih al-Bukhari.
[2] Sahih al-Bukhari.
[3] Sahih Muslim.

Black".[1] "On the Day of Resurrection, when it will have two eyes, by which it will see and know all those who touched it and kissed it, it will give evidence in favour of those who touched and kissed".[2]

3. To perform the Tawaf walking

A patient may perform the Tawaf while riding.[3] The same rule applies to the physically handicapped.

In the sound Hadith that Mother of Salama (May Allah be pleased with her) informed Allah's Messenger (Blessings and peace of Allah be upon him) that she was sick. He said: "Perform the Tawaf (of the Ka'ba) while riding behind the people".[4]

4. Touching the Yamani Corner

It is the Prophet's practice to touch the Yamani corner while performing the Tawaf. This corner and that of the Black Stone are called the two Yamanite Corners.

Ibn 'Umar (Allah be pleased with them) reported: "I have not abandoned touching of Yamani corners (and kissing of) the Black Stone since I saw Allah's Messenger (Blessings and peace of Allah be upon him) touching them both in hardship and ease".[5]

5. Doing Ramal[6]

Doing Ramal in performing Tawaf during 'Umra and on the occasion of the first Tawaf in Hajj is a well-known Sunna of the Prophet (Blessings and peace of Allah be upon him).

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(1) & (2) At-Tirmizi.

[3] Now there is no need to say that riding animals is impossible due to the fact that the Sacred Mosque encircles the Ka'ba. Thus, one can be carried, in case of need, by two people in a special wooden box.

[4] Sahih al-Bukhari.

[5] Sahih Muslim.

[6] See the glossary.

Doing Ramal, i.e. walking swiftly, in the first three rounds of the Tawaf around the Ka'ba is a stressed Sunna. It is to be done only by men. The other four rounds are to be done in normal walking.

Fast walking accompanied by the movements of the arms and legs is to show one's physical strength.

Ibn 'Umar (Allah be pleased with them) reported: "The Prophet (Blessings and peace of Allah be upon him) did Ramal in (first) three rounds (of Tawaf), and walked in the remaining four in Hajj and 'Umra".[1]

6. Supplication and remembrance in Tawaf

It is a sunna to spend the time of Tawaf supplicating Allah (the Great and Almighty) in an absolute humility to accept one's Hajj, to forgive one's sins, to grant one the good in this world and the good in the Hereafter and to save one from the torment of the Hell-fire. Reciting the Holy Qur'an is also recommended while performing Tawaf.

On the authority of 'Aisha (Allah be pleased with her) that Allah's Messenger (Blessings and peace of Allah be upon him) said: "The Tawaf of the House (the Ka'ba), Sa'i (running) between as-Safa and al-Marwa, and Rami (casting pebbles) have been laid down only to establish Allah's Remembrance".[2]

7. Uninterrupted seven rounds

It is a confirmed Sunna to perform the seven circuits of Tawaf around the Ka'ba without interruption unless there is some need, such as offering Salāh (prayers), renewing Wudu (Ablution), or for rest.

It is recorded in Sahih al-Bukhari that 'Ata said: "If a person is performing the Tawaf and the call for the prayer is made and the prayer starts or he is pushed from his place,

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[1]Shahih al-Bukhari.
[2] Reported by Abu Dawood and At-Tirmizi.

after finishing the prayer he should return and start from where he had stopped".[1]

It is reported by Sa'eed Bin Mansoor that Humaid Bin Zaid said: I saw 'Abdullah Bin 'Umar (May Allah be pleased with them) resting and a lad fanning him after performing three or four rounds of Tawaf. Then, he continued to accomplish the remaining rounds.

8. Offering a two-Rak'a prayer

In the sound Hadith that Prophet (Blessings and peace of Allah be upon him) offered a two - Rak'a prayer after performing seven rounds of the Tawaf of the Ka'ba. It is preferable to offer them behind Ibrahim's station near the Ka'ba, Maqam-Ibrahim, but otherwise any place within the boundaries of the Sacred Mosque is satisfactory.

In the Sound Hadith: "The Prophet (Blessings and peace of Allah be upon him) never performed seven rounds of Tawaf but offered a two - Rak'a prayer (after them)"[2]

In another Hadith, Ibn 'Umar (Allah be pleased with them) narrated: "The Prophet (Blessings and peace of Allah be upon him) reached Makka, circumambulated the Ka'ba seven times and he offered a two - Rak'a prayer behind Maqam-Ibrahim".[3]

9. Drinking Zamzam water

After finishing Tawaf and offering a two - Rak'a prayer near the station of Ibrahim, it is commendable to drink from the well of Zamzam.

This is mentioned in the Hadith related by At-Tabarani and Ibn Hibban on the authority of Ibn 'Abbas that the Prophet (Blessings and peace of Allah be upon him) said: "The best water on earth is Zamzam water. It gives satisfaction as a tasty nutrition and a cure from serious ailment"[4]

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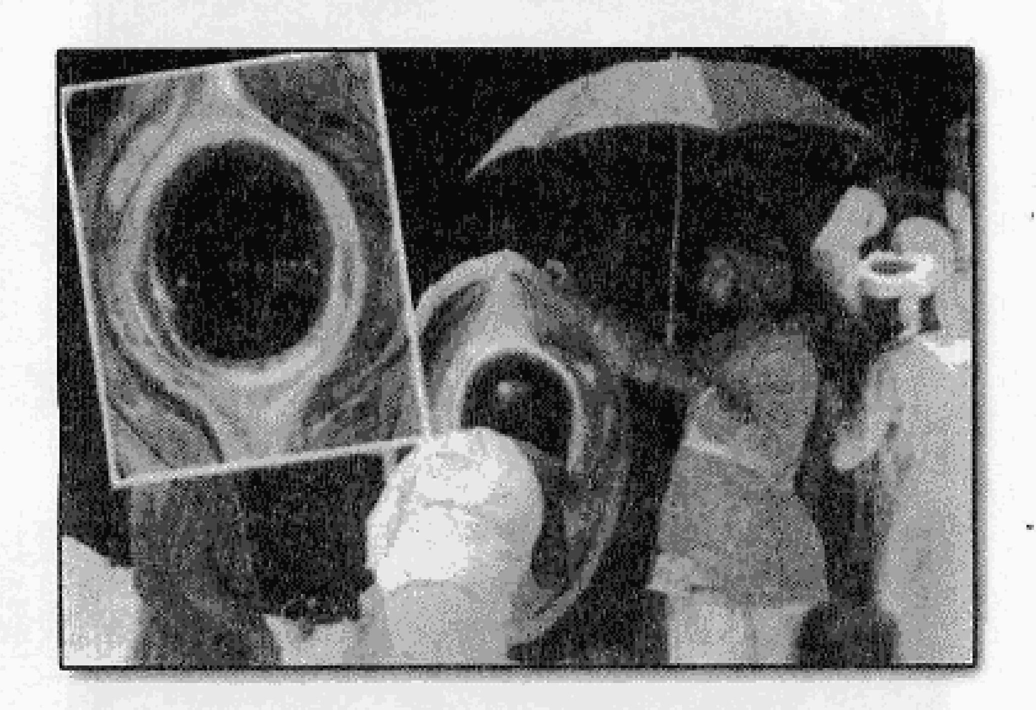
[1] Sahih al-Bukhari.

[2] & [3] Sahih al-Bukhari.

[4] Reported by at-Tabarani and Ibn Hibban.

One final point to end our survey of the Sunan of Tawaf is that the Prophet Muhammad's life (Blessings and peace of Allah be upon him) was a radiant and concrete image of all regulations and principles of Islam.

That is Why we are advised to follow his footsteps and to translate that into a practical way of life.



The Black Stone

Maqam-Ibrahim: (Ibrahim's Station)

Actions Disliked during Tawaf

Another big step on the way of the faithful copying of the Sunna of the Prophet Muhammad (Blessings and peace of Allah be upon him) is to avoid some disliked actions while performing Tawaf. Among these deeds are:

1. Eating and drinking;
2. Doing the Ramal very swiftly;
3. Suffering from retention of urine, gas or excrement;
4. Having a strong desire for food;
5. Spitting;[1]
6. Talking except in good matters such as teaching others, answering a question, enjoining the good and forbidding the wrong.

Complete Manner of Tawaf

★Realise that Tawaf is a ritual prayer. While performing it, you have to fill your heart with reverence, fear, hope and love. Know that your Tawaf resembles that of the angels, near the Divine Presence, who ring the Throne and circle around it.

★★Here is a practical complete manner of making Tawaf (circumambulation) of the Ka'ba:

1. Enter the great courtyard which encircles the Ka'ba wearing the Ihram dress in the Ittiba' state.

2. Touch and kiss or raise hand towards the Black Stone which must be taken as the starting point of Tawaf.[2]

3. Face the Black Stone. Then, pass in front of it saying: O Allah! I perform this to affirm my faith in You, credence to

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[1] Spitting in the courtyard that encircles the Ka'ba is taboo.

[2] There is a clear Dark Brown Line on the ground that also indicates the starting point facing the Black Stone. There are similar lines in the other floors of the Sacred Mosque.
It is useful to say that we can perform Tawaf (and Sa'i) in the 2nd and 3rd floors.

Your Book (the Qur'an), living up to covenant with You, and taking after the Sunna of Your Prophet (Peace be upon him). In the Name of Allah. Allah is the Most Great.

(Allahumma Imanan bika watasdiqan bi kitabi ka wa wa-faan bi 'ahdika wat-tiba'an li-sunnati nabiyeka Muhammad Salla Allahu 'alayhi wasallam. Bismillah wallahu Akbar.)

4. To leave the Sacred House, i.e. the Ka'ba, on left is an essential point while performing all rounds of Tawaf.

5. To start from the Black Stone and to return to it after circumambulating the Ka'ba completes one round, circuit.

This also has to be made behind al-Hijr Area.

6. Tawaf will be completed by seven circuits, rounds, three with short pace and four others walking slowly.

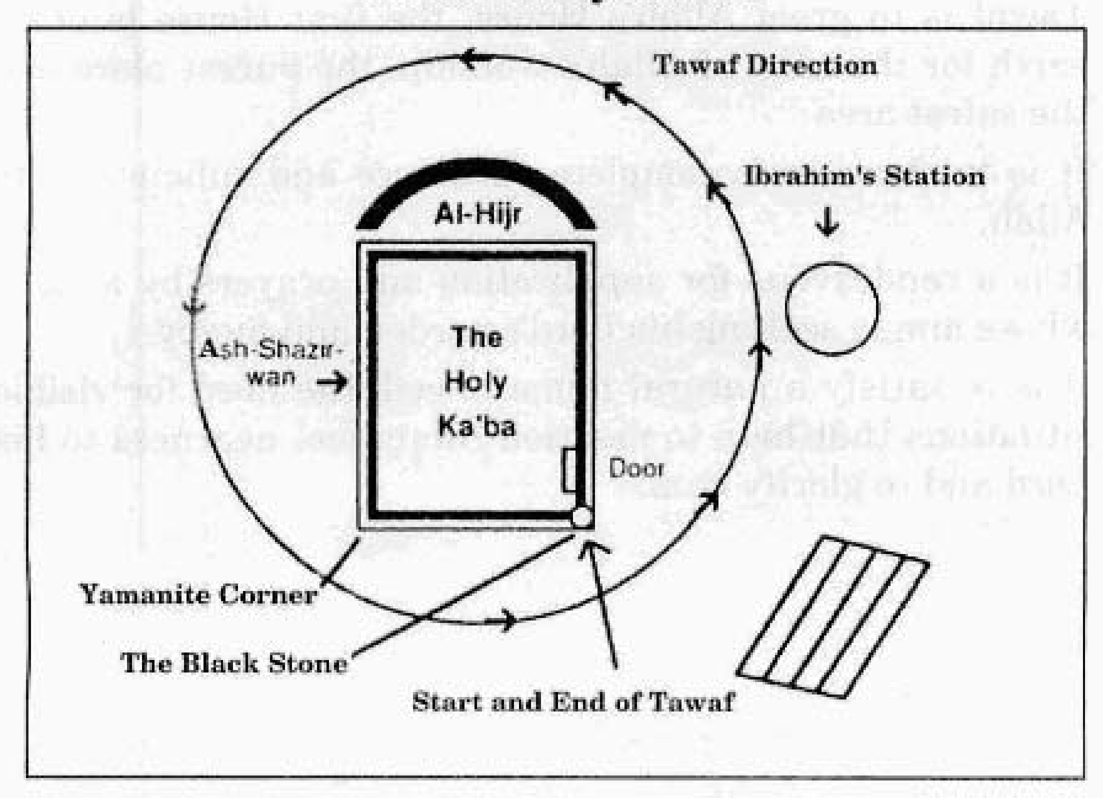
7. It is advisable to invoke Allah (The Great and Almighty) for bestowing favours upon us in this world and in the Hereafter and to glorify Him. This supplication is highly recommended:

"Our Lord: Give us good in this world and good in the Hereafter and defend us from the torment of the Fire".[1]

(Rab-bana atina fid-dunya hasanatan wa fil-a khirati hasanatan wa qina 'azaban naar.)

[1] Abu Dawood and Ash-Shafi'e.

A Diagram of one Round of Tawaf of the Holy Ka'ba



Why?

Muhammad Asad, while explaining the meaning of the formal way of performing circumambulation (Tawaf) as dealt with in the previous pages, says: 'If we move in a circle around some object we thereby establish that object as the central point of our action. The Ka'ba, towards which every Muslim turns his face in prayer, symbolises the Oneness of God. The bodily movement of the pilgrims in the tawaf symbolises the activity of human life. Consequently, the tawaf implies that not only our devotional thoughts but also our practical life, our actions and endeavours, must have God and His Oneness as their centre in accordance with the words of the Holy Qur'an:

﴿ I have only created Jinns and men, that they may worship Me. ﴾ [51: 56]

A further illustration of the Tawaf objectives can be discerned in the following four points:[1]

1. Tawaf is to greet Allah's House, the first House built on earth for the sake of Allah's worship, the purest place and the safest area.
2. It is to show one's complete obedience and submission to Allah.
3. It is a rendezvous for supplication and prayers by a slave whose aim is seeking his Lord's pardon and mercy.
4. It is to satisfy a natural human need; the need for visible situations that help to mention Allah, feel nearness to his Lord and to glorify Him.

[1] Free Translation from Muhyddin Misto's Book "The Hajj and 'Umra".

Sa'i (Crossing) between as-Safa and al-Marwa

This section comprises:

1. Its origin.
2. An essential rite of Hajj and 'Umra.
3. Conditions for Sa'i.
4. Desirable acts.
5. Manner.
6. Why?

Its origin

As-Safa and al-Marwa are two mountains at Makka neighbouring Al-Haram (The Sacred Mosque) to the east. But now they are inside the boundaries of the Sacred Mosque. One who performs 'Umra or Hajj should walk seven times between the two places, and this ritual is called Sa'i.

In Sahih Al-Bukhari, Ibn 'Abbas (May Allah be pleased with both of them) reported: "The first lady to use a girdle was the mother of Ismael. She used a girdle so that she might hide her tracks from Sarah.[1] Abraham brought her and her son Ismael while she was suckling him, to a place at the Ka'ba under a tree at the position of Zamzam, the highest place in the mosque. During those days anyone was in Mecca, nor was there any water. So Abraham made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water and started home ward. Ismael's mother followed him saying: O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy) ?' She repeated to him many times, but he did not look back at her. Then she asked him, 'Has Allah ordered you to do so?' He said, 'Yes'. She said: 'then He will not neglect us.' and returned while Abraham proceeded onwards, and on reaching the Thaniya[2] where they could see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers:

﴾ O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Ka'ba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.﴿ [14 :37]

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[1] Ibrahim's second wife.

[2] A place.

Ismael's mother went on suckling Ismael and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child became thirsty too. She started looking at him (i.e. Ismael) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anyone. Then she descended from the Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anyone. She repeated that (running between Safa and Marwa) seven times.

The Prophet (Blessings and peace of Allah be upon him) said: "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa)".

An Essential Rite of Hajj and 'Umra

According to the opinion of the Majority of Muslim scholars Sa'i between as-Safa and al-Marwa is one of the pillars of the Hajj and 'Umra and is one of the symbols of Allah, the Great and Almighty.

This means that omitting it makes the Hajj (or 'Umra) void. It can not be compensated for by any means.

In a sound Hadith, "O Allah's Apostle! We (the Ansar)[1] used to refrain from the Tawaf between Safa and Marawa. So Allah revealed: ﴾Verily; (the mountains) As-Safa and Al-Marwa are among the symbols of Allah.﴿ 'Aisha (May Allah be pleased with her) added, surely, Allah's Apostle (Blessings and peace of Allah be upon him) set the tradition of Tawaf

[1] The Prophet's followers, the Muslim inhabitants of Al-Madina.

between Safa and Al-Marwa, so nobody is allowed to omit the Tawaf between them".[1]

It is also reported in Sahih Muslim that 'Aisha (Allah be pleased with her) said: "Allah does not complete the Hajj of a person or his 'Umra if he does not observe Sa'i between Safa and Al-Marwa".

In a third Hadith, Habiba reported that Allah's Messenger (Blessings and peace of Allah be upon him) while performing Sa'i said: "Perform Sa'i. Allah has ordained the Sa'i upon you"[2]

Conditions for Sa'i

While performing the Sa'i, a Hajji must conform to the following conditions specified in the Prophetic Sunna:

1. Sa'i should be preceded by any kind of Tawaf,[3] supererogatory or obligatory;
2. To be acceptable, Sa'i must be started from as-Safa and ended in al-Marwa;
3. Seven complete goings are required in the whole course of this ceremony, the Sa'i. The running from as-Safa to al-Marwa makes one going and so is from al-Marwa to as-Safa. One going equals 420 meters.

Desirable Actions

Since the Prophet Muhammad (Blessings and peace of Allah be upon him) is our example and his sayings and deeds represent the factual typification of all Islamic Teachings, we are advised to imitate some well-liked actions he did while performing Sa'i. These are:

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[1] Sahih Al-Bukhari.

[2] Transmitted by Ash-Shafi'i, Ibn Maja and Darqutni. Ibn Hajar considered it as a good Hadith due to its multi-narration.

[3] See pages 59-60.

Purification and covering the 'Aurah.[1] This means that it is recommended that we be pure in body and clothing while performing Sa'i.

We are required to cover[2] what is between the navel and the knee for men and the whole body - except hands and face - for women.

Performing the Sa'i walking[3]**.** It is correct to perform the Sa'i between as-Safa and al-Marwa on foot. One can be carried in a special push-cart[4] in case of need, i.e due to physical disability.

Supplication and remembrance of Allah. It is a confirmed sunna to spend the time of Sa'i supplicating Allah (The Great and Almighty) in complete humility to accept one's Hajj, to forgive one's misdeeds and to save one from the torture of the Hell-Fire.

Reciting the Holy Qur'an is another well-liked action during the Sa'i.

Harwala, trotting[5]**, between the green posts**. While performing the Sa'i, it is from the Prophetic Guidance to increase your pace between the green posts and to walk at normal pace before and after them. This applies only to men.

Uninterrupted seven Crossings. It is also preferable to accomplish the Sa'i between as-Safa and al-Marwa through seven complete Crossings without interruption.

On the other hand, interruption due to need for renewing Wudu (Ablution), offering Salah (prayers) or even for rest is

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[1] It is very important to state that Islam Prohibits unveiling the 'Aura with few exceptions as: wife and husband.

[2] More details discussed on page 62. Furthermore, one's Sa'i is correct without covering the 'Aura but, this in fact constitutes a sin.

[3] See page 65 Note 4.

[4] Special wooden boxes for Tawaf and push-carts for Sa'i are available in the Sacred Mosque.

[5] Going at a pace faster than a walk but not so fast as a sprint.

allowed. It is reported by Sa'eed Bin Mansoor that Humaid Bin Zaid said: I saw 'Abdullah Bin 'Umar (May Allah be pleased with both of them) resting and a lad fanning him after performing three or four rounds of Tawaf. Then, he continued to accomplish the remaining rounds.

Manner of performing the Sa'i

The manner of accomplishing the Sa'i must conform to the norms specified in the Sunna of the Prophet Muhammad (Blessings and peace of Allah be upon him) for it to be acceptable.

It is reported in the sound Hadith[1]: "Perform Hajj as you have seen me performing it".

Here is a factual demonstration of the Prophet's way of performing the Sa'i:

1. After completing the Tawaf, the Muslim performing the Hajj or 'Umra goes back to touch and kiss (or raise hand towards) the Black Stone. He then goes to the gate of the Mosque leading to Mount as-Safa.

2. At the foot of as-Safa the Hajji recites: ﴿ Verily: (the two Mountains) As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the Hajj to the Ka'ba, or performs 'Umra, to perform the Tawaf between them.﴾

3. The Hajji then, facing the Ka'ba and raising hands, says:

"Allahu-Akbar Allahu-Akbar, Allahu-Akbar walil-ahil-hamd. La ilaha ill'Allah, wahdahu la shrika lah. Lahul-mulk wa lahulhamd, wahua 'ala kulli shayin qadeer. La ilahaillahu wahadah anjaza w'adah wanasara 'abdah wa hazamal - ahzaba waha."

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[1] See Minhaj Al Muslim, P. 341.

"Allah is the Greatest, Allah is the Greatest,
Allah is the Greatest and His is the Praise.
There is no god but Allah, One, there is no partner with Him.
His is the Dominion, to Him Praise is due, and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and defeated the confederates alone".

4. The Hajji then descends from as-Safa walking towards al-Marwa and repeating the Holy Prophetic Hadith: "O My Lord! Forgive me, offer me mercy and show me the straight path".

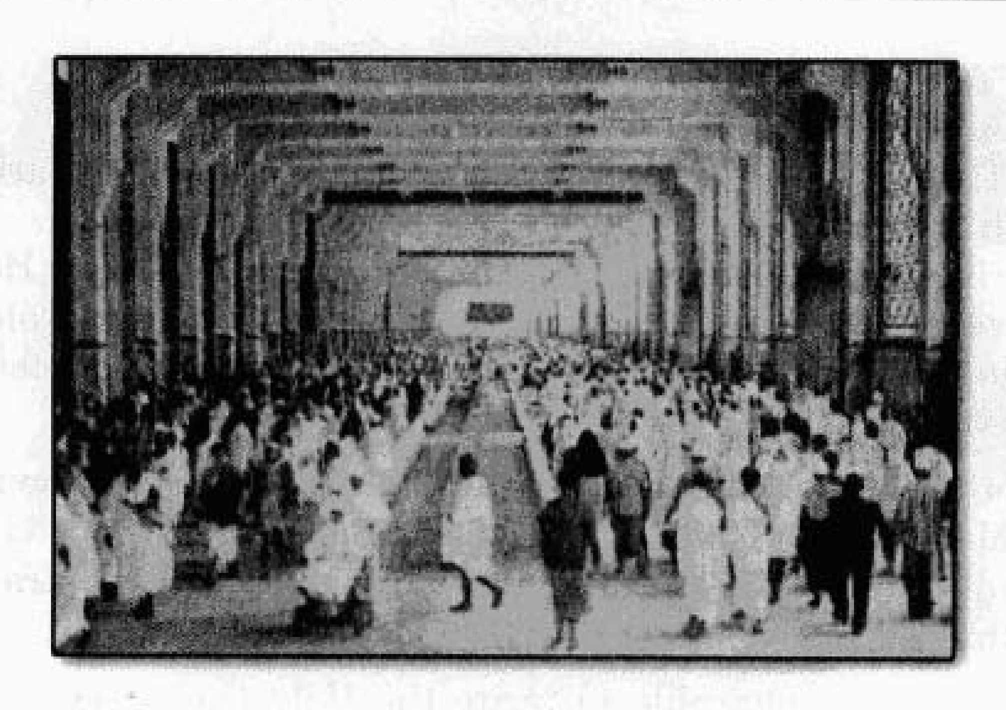
It is also advisable to recite the Holy Qur'an or to ask Allah for good in this life or in the Hereafter.

5. When the Hajji arrives the area of the green posts in the wadi between as-Safa and al-Marwa, he begins to trot (Harwala), but walk at a normal pace before and after them.

6. He then continues in his normal walk to complete his first crossing between as-Safa and al-Marwa by touching of al-Marwa Mount.

7. At that time, the Hajji starts his second crossing from al-Marwa and he repeats what he did at as-Safa. Then, he descends from al-Marwa walking towards as-Safa, repeating the same supplications and trotting between the green posts only.

The second crossing ends when arriving at the foot of as-Safa Mountain.



The Sa'i

Why?

In the first place, Muslims are required to worship Allah, The Great and Majestic, and to offer all forms of 'Ibadah (worship) whether they have recognized the secrets and advantages of that or not.

In the second place, Muslims believe that all forms of 'Ibadah have been prescribed not only for the Sake of Allah's adoration, but also for both secular and spiritual benefits of the servant himself.

If our Hajj is incomplete unless we perform the Sa'i, our attention is drawn to a meaningful rite of infinite virtues, invaluable excellences of this essential act that include:

1. Activeness in worship. The Sa'i, crossing between as-Safa and al-Marwa, shows the Muslim's constant exertion in worshipping Allah and avoiding Iaziness.

2. Renewal of the reminiscence of Hajar's Sa'i. Performing the Sa'i reminds us of Hajar in her first crossing between as-

Safa and al-Marwa, her having the utmost trust in Allah and considering the seeking of material means as concordant with Faith. The Providence is stirred and a spring bursts forth as if from nowhere to call people to fill this blessed area with life and to present an everlasting godly miracle.

'It is the unchanging Practice of the Lord that He makes means and resources subordinate to faith and produces results from them as are outside the range of human understanding'.

3. Sa'i offers the most apt illustration of a believer which combines both reason and emotion, faith and feeling. A believer makes full use of his intellectual powers in his worldly needs but, sometimes, also gives free rein to the emotional urges whose roots are deeper and stronger than those of thought. He lives in a world full of temptations. But like the pilgrim performing the Sa'i between Safa and Marwa he passes quickly through it without being distracted. His heart is set on his destination. To him life is like the few turns he takes between the two hills in obedience to the Command of his Lord and in emulation of the example set by the pious precursors.[1] His faith does not come by way of critical study and investigation and Sa'ee (exertion) offers no hindrancce to trustfulness and reliance on God. It is an event whose worth and significance can be summed up in just to words: Love and obedience'.

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[1] Person or thing coming before, as a sign of what is to follow.

Al-Waqfah (Staying) at 'Arafat

This includes the following six points :

1. Superiority of the Day of 'Arafat.
2. The Greatest Pillar.
3. Its Meaning, Time and Place.
4. Sunan of Staying at 'Arafat.
5. Moving Towards 'Arafat.
6. Its Wisdom.

Superiority of the Day of 'Arafat

It is the day of mercy and forgiveness, glorification and reverence, invocations and supplications.

Today you are at the courtyard of clemency in the hospitality of the Supreme Monarch of all kings, a Generous Lord giving too many things and pardoning big sinners. O! Our Gracious Lord, here we are before Thee[1] seeking Your Mercy and Forgiveness.

The Day of 'Arafat is the day of clemency and reverence, glorifications and perception. It is the day when our Merciful Lord manifests His Glory and takes pride in the people of the Earth before His Angels witnessing them and forgiveness and clemency are awarded to His worshippers. This is the greatest hospitality to the pilgrims and the most valuable reward from the Gracious Lord, the Most Merciful, the Most Compassionate.

In this vast square, the plain of 'Arafat, tears are shed, errors erased, sins washed out and faults redressed for those who ask the Lord for forgiveness and offer sincere repentance for their wrong doings in the past. Happy is the person who receives the Mercy and Pleasure of Allah on this particular day. It is an everlasting pleasure and unequalled happiness for those who seek the Mercy of the Lord and who avoid indulging in evil deeds once again.

The Eminent Companion Jabir Ibn 'Abdullah, May Allah bless him, reported that the Apostle of Allah (Blessings and peace of Allah be upon him) said: "There is no day greater to Allah than the tenth of Zul-Hijjah and no day is more preferable to Allah than the Day of 'Arafat. The Almighty Allah descends to the Heaven of the Earth and takes pride in the people of the Earth before the people of the Heaven. He tells

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[1] i.e. You.

the Angels: 'Look how My servants came to Me from every deep ravine with hairs dishevelled and sprinkled with dust. They came unto Me seeking My Mercy and Forgiveness without seeing My Torment'.

Um al-Mumineen (the Mother of Faithful) 'Aisha, May Allah bless her, related that the Prophet (Blessings and peace of Allah be upon him) said: "There is no other day much greater than 'Arafat on which Allah releases the largest number of people from Hell. The Almighty Lord forgives these people and takes pride in them before the Angels".

The Greatest Pillar

There is a consensus of opinion among the Muslim scholars that standing at 'Arafat is not only the Greatest Pillar of Hajj and its Essence but also the sole pillar that cannot be recompensed.

This means that Hajj becomes invalid in case of omitting the Halt at 'Arafat or instead halting outside its boundaries.

It is reported in the sound Hadith that the blessed Prophet (Blessings and peace of Allah be upon him) has said. "The Hajj is halting at 'Arafat"[1]

Its Meaning, Time and Place

By standing on 'Arafat it is meant the act of attendance. A Hajji will be present in 'Arafat at the time of standing even if he were sleeping, sitting, lying down, walking or sick in bed. His hajj is deemed valid and good in any case, even in the state of a spermatizm or other state of female impurity.

The time for standing at 'Arafat, according to the majority of Muslim scholars, begins at midday on the ninth day of Zul-Hijjah, the Day of 'Arafat, and ends by the break of dawn on the tenth of Zul-Hijjah, the Day of 'Idul-Adha, for the

[1] i.e. complete and real. This Hadith is reported by Imam Ahmad.

Messenger of Allah (Blessings and peace of Allah be upon him) has said: "The Hajj is (the halting at) 'Arafat; he who had come on the Muzdalifa Night to 'Arafat before the break of dawn had already partaken the Hajj".

Thus, it is deemed as permissible to start the halting at 'Arafat at any time of the day commencing from the break of Zawal (midday) until the break of dawn on the first day of 'Idul-Adha, the Day of Sacrifice. But if someone begins his standing at day time, he/she should continue his/her standing until after sunset.

For sure, it is sufficient and adequate to stand at 'Arafat during any part of the night.

As for the place of standing on 'Arafat, the Hajji can stand at any part of that Blessed Courtyard, 'Arafat, because the whole - excepting the interior part of Wadi 'Urana - is reserved for standing. The Hajji should be aware that climbing the Mount of Mercy is not a Sunna.

At the same time, it is preferable, not imperative nor binding, to stand by the rocks on the foot of the Mount or near them.

It is reported in the sound Hadith that the gracious Prophet (Blessings and peace of Allah be upon him) said: "I stood here - on the rocky hill - and all 'Arafat is a standing place"[1]

Sunan of Staying at 'Arafat

As a rule, Muslims are requested to perform all forms of 'Ibadah, worship, in accordance with the Commandments of Allah (to Whom be ascribed all perfection and majesty) and the practices of His Prophet, the First Examplar, (Blessings and peace of Allah be upon him).

[1] On that day, the Committee of Islamic Awareness during Hajj sends cars accompanied with some scholars to order people to go into the grounds of 'Arafat.

The following paragraphs present abrief summary of the Sunan (Supereregatory deeds) of staying at 'Arafat as laid down and practised by the Prophet himself (Blessings and peace of Allah be upon him).

It is a Sunna to take a bath before standing on 'Arafat due to its being a place of assembly and worship.

Imam Malik reported that the son of 'Umar (May Allah be pleased with both of them) used to take a bath for Ihram, entering Makka and for standing on 'Arafat.

It is preferable to enter 'Arafat grounds after the Zawal (midday), and then, the Zuhr (noon) and 'Asr (afternoon) group prayers are observed with the Imam.[1]

It is true that Allah's Messenger (Blessings and peace of Allah be upon him) stayed once near the rocks on the foot of the Mountain of Mercy and that is favourable but not Imperative. A Hajji may stay at any part within the boundaries of 'Arafat.

In this context, the Holy Prophet (Blessings and peace of Allah be upon him) concisely and precisely announced: "I have stayed here (near these rocks), and the whole of 'Arafat is a place to stay".[2]

Complete purification, covering the Aura[3] of the body and facing the Qiblah are required according to what we have learnt from the practice of the Holy Prophet (Blessings and peace of Allah be upon him).

It is preferable for the Hajji not to observe fast on the Day of 'Arafat. In the sound Hadith, Umm al-Fadl Bint al-Harith "Sent a cup of milk to him (the Prophet) while he was riding his camel at 'Arafat, and he drank it".[4]

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[1] i.e. in the stated time of the Zuhr when the Sun passes its meridian.

[2] Reported by Imam Muslim.

[3] See the glossary.

[4] Reported by Imam Muslim.

The Hajji spends this Blessed Halting invoking Allah with presence of heart, upraised hands, sincere humility for mercy and for prospects in this world and in the Hereafter.

Recitation of the Holy Qur'an and remembrance of Allah are also stressed actions in the Sunna of our Holy Prophet (Blessings and peace of Allah be upon him) on this day.

Most of the supplications of Allah's Messenger (Blessings and peace of Allah be upon him) on the Day of 'Arafat were:

"La Ilaha Ilallah. Wahdahu Lasharika Lah. Lahul-Mulk. Walahul Hamd. Wahwa 'ala kulli Shain Qadir."

"There is no god but Allah. He has no partner. He owns everything. Praise be to Him. He is Almighty, wise and powerful".[1]

Moving Towards 'Arafat

The movement for Hajj begins on the 8th of Zul-Hijjah, the Day of Tarwia. It is on the morning of this day the Hajjis leave for Mina. Those who intend to perform Hajj al-Ifrad or Hajj al-Qiran are already in the state of Ihram; the rest of the Hajjis enter into Ihram on this day and move towards Mina.[2]

The Hajjis remain in Mina to attend the Zuhr, 'Asr, Maghrib and 'Isha prayers and after performing the Fajr (Dawn) prayer of the ninth of Zul-Hijjah, the Day of 'Arafat, they proceed to the blessed plains of 'Arafat for the Waqfah (Staying).

The gathering of all Hajjis on the plains of 'Arafat takes place on the ninth of Zul-Hijjah to make up the climax of the Hajj. The Hajjis are required to remain from noon till late afternoon.

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[1] More forms of prayers, invocations and supplications will be found at the end of this book.

[2] There is nothing wrong if a Hajji leaves Makka for Mina before or after the Tarwia Day or even goes to 'Arafat without staying in Mina.

That is meant to bring into mind that ultimate gathering on the Day of Resurrection and to realize the true meaning of the brotherhood of all Muslims.

At 'Arafat, perform the Zuhr and 'Asr prayers, shortened and combined during the time of the first with one Azan and two Iqamas

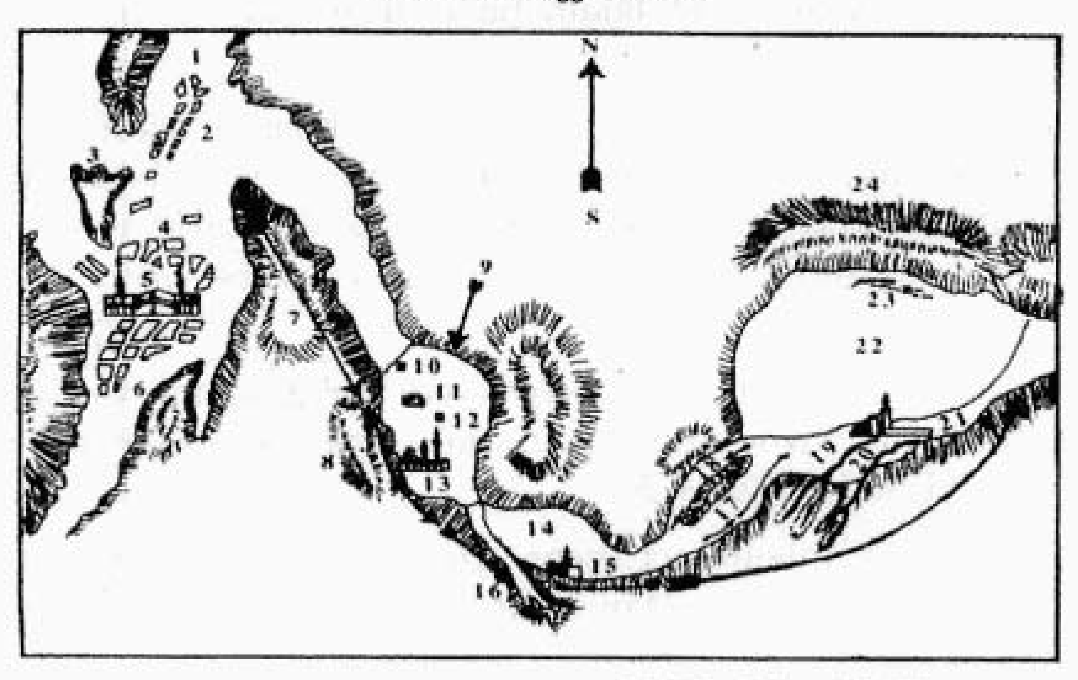
It is preferable to keep crying out the Talbiya, glorifying Allah, mentioning Him, calling on Him to fulfil your requirements for the improvement of your position morally and materially, in this Life and in the Hereafter.

Soon after sunset of that day, the Hajjis leave for Muzdalifah quietly and reverently in accordance with the Prophetic Guidance in his farewell Hajj (Blessings and peace of Allah be upon him).

Al Waqfah on Arafat

It starts on the 9th of Zul-Hijjah as the Pilgrims leave Mina for Arafat. It continues until the sunset of the same day.

A Diagramic Demonstration of the Hajj Rites



1. Al-Baiada Area
2. Al-Mu'ala Cemetery
3. Mount of Indian
4. Makka the Ennobled
5. Al-Haram
6. Mount of Khandam
7. Abu Qabis Mount
8. Al-San'i Mount
9. Mina
10. Grand Jamra
11. Middle Jamra
12. Small Jamra
13. Masjid Al Khaif
14. Muzdalifa
15. Al Mash'ar Al-Haraam
16. MuhasserWadi
17. Dub Road
18. Muazimeen Rd.
19. 'UranaWadi
20. NamiraWadi
21. Masjid Namira
22. The Plains of 'Arafat
23. Mount of Mercy
24. 'Arafat Mount

N.B.

The distance from Makka to 'Arafat is about 25 Km.

Its Wisdom[1]

Eminent scholars of Islam have drawn attention to the following points:

1. It is the Day on which Allah (To Whom be ascribed all Perfection and Majesty) perfected the Message of Islam and chose it as the Single way of life, spiritually and materially, for all people in all times and all places. A verse of the Holy Qur'an reads:

﴿ This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLAM.﴾ [V:5]

2. It is a symbolic act meant to bring to mind that ultimate gathering on the Day of Resurrection when every soul will await Allah's Judgement.

Here on 'Arafat, we see the multitudes of Hajjis in their seamless white clothes, engaging in prayers and invocations, calling on their Lord in secret to forgive their past sins and to double the reward for the good ones, to give them good in this world and good in the Hereafter.

3. The gathering of the Hajj multitudes on the Blessed Plains and Day of 'Arafat, supplicating and begging Allah's pardon, has the best influence that causes the descent of Allah's Blessings and Mercy on His good upright servants.

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[1] Free translation from Al-Hajj and 'Umra by Misto PP. 123-124.

The Rush from 'Arafat to Muzdalifa

Shortly after sunset on the Day of 'Arafat the multitudes of Hajjis, quietly and reverently, proceed towards Muzdalifa reciting the Talbiya and mentioning Allah (to Whom belongs all Might and Majesty) and asking His forgiveness.

It is reported in the sound Hadith that the Holy Prophet (Blessings and peace of Allah be upon him) said to the people moving suddenly and with great speed: "O People! Be quiet. Hastening is not a sign of righteousness."[1]

At Muzdalifa, the Hajjis perform the Maghrib (evening) and 'Isha (night) prayers combined together, and shortening only the 'Isha, both with one Azan and two Iqmas unseparated by a supererogatory prayer.

In Sahih al-Bukhari, the most correct book after the Holy Qur'an, that the Holy Prophet (Blessings and peace of Allah be upon him) "Came to Al-Muzdalifa and performed a perfect ablution. Then Iqama for the prayer was announced and he offered the Maghrib prayer and then every person made to kneel at his place; and then Iqama for the prayer was announced and he offered the Isha prayer and he did not offer any prayer between them (i.e. Maghrib and 'Isha prayers).

As for the over-night stay at Muzdalifa: The Hajjis who are strong and able-bodied should not start from Muzdalifa before observing the Dawn Prayer.

The aged, the infirm, women and children are allowed to leave Muzdalifa for Mina after midnight.

In case of not staying at Muzdalifa the Hajji has to offer a sacrifice.

The above-named point, i.e. staying at Muzdalifa, is recorded in the sound Hadith reported by Jabir (May Allah be

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[1] Bukhari.

pleased with him) who said that the Holy Prophet (Blessings and peace of Allah be upon him) performed the Maghrib and 'Isha prayers in Muzdalifa, stayed overnight, performed the Fajr (dawn) prayer and then left for the Mash'ar Al-Haraam (the Sacred Monument) and kept mentioning the Name of Allah while standing. Before sunrise he (Blessings and Peace of Allah be upon him) rushed to Mina.

By the way, the Hajji may move to Mina after mid-night if he has an excuse. Ibn Abbas (May Allah be pleased with him) stated that he was among those who were permitted by the Prophet (Blessings and peace of Allah be upon him) on account of disability, to leave Muzdalifa for Mina early. Pebbles could be collected from Muzdalifa or from any other place.

As for the place to stay at Muzdalifa: the most preferable standing is by the side of the Mash'ar Al-Haraam, though standing at any point is permissible and right except the Wadi of Muhasser.

The Holy Prophet (Blessings and peace of Allah be upon him) has said: Muzdalifa is reserved for standing, and be out of Muhasser Wadi."[1]

In another Hadith, he has said: "This is Quzah (a small mountain and Al-Mash'ar Al-Haraam) which is the standing point and the whole of Jama' (i.e. Muzdalifa) is standing".[2]

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[1] Reported by Ahmad.

[2] Reported by Abu Dawood and Tirmizi as a good sound Hadith.

Pouring down to Mina

Actions on the Day of Nahr (sacrifice)

On the tenth of Zul-Hijja, the Day of Nahr and the Day of 'Id feast, Hajjis are requested to accomplish the following four actions but not necessarily in the same order:

A. Throwing seven pebbles on the Grand Jamra:

The time of stoning Jamrat al-'Aqaba (Grand Jamra) is after sunrise. The span of throwing may be prolonged until sunset if there is an essential excuse or not.

As soon as the Hajji starts throwing the pebbles, he should pronounce, Takbir (Allah-u-Akbar, Allah is the Greatest) and discontinue the Talbiya. The Hajji pronounces the Takbir with every pebble. The size of a pebble should be no more than that of a bean.

The Hajjis are advised to call on their Lord to accept their Hajj, to bless their efforts and to forgive their sins.

From a practical point of view, it is desirable to send women, children, the infirm, and the aged ahead of the multitude of Hajjis to Mina (after midnight) so that they may be able to perform the rituals of stoning there.[1]

At the same time, whoever cannot throw the pebbles due to illness or any other essential excuse, is allowed to depute someone to act for him on condition that the deputy throws his own pebbles first.

B. Slaughtering the sacrifice

After pelting the Grand Jamra (i.e. Al-'Aqaba), the Hajji goes to the place of slaughter to offer his sacrifice personally or through his agent.[2]

Animals for sacrifice are of two kinds: (1) Hadi, cattle sacrificed at Makka during the Hajj season as offerings; (2)

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[1] On their arrival.

[2] Many Islamic companies in the Kingdom of Saudi Arabia organize, according to the Islamic Conditions, the operation of slaughtering all kinds of sacrifice and distributing them to the needy all over the Islamic world.

Udhiya, a sacrifice offered during the Days of 'Id Al-Adha (Feast of the Sacrifice).

As for the Hadi: Allah (To whom belongs Might and Majesty) has said in the Holy Qur'an:

﴾ And the camels: We have appointed them among the ceremonies of Allah. Therein you have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have we made them subject unto you, that hapily you may give thanks. Their flesh and their blood reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good. ﴿ [22 : 36-37].

The Udhiya is a tressed Sunna practised by our model, the Holy Prophet (Blessings and peace of Allah be upon him).

In the sound Hadith: "Man has not done anything, on the Day of sacrifice, more pleasing to Allah than spilling blood; for verily the animal sacrificed will come on the Day of Resurrection, with its horns, its hair, its hoofs, and will make the scales of his actions heavy, and verily its blood reaches the acceptance of Allah before it falls upon the ground; therefore be joyful in it".[1]

The time of slaughtering the Udhiya starts after the sunrise of the Nahr Day and ends by the sunset of the 13th of Zul-Hijja.

The Udhiya should be sound and good except little damage in its horns or ears.

You are permitted to eat and present and to offer to the poor.

C. Shaving or shortening the hair

Most of Muslim scholars[2] regard shaving or cutting of the

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[1] Al-Hakim and Al-Tirmizi.

[2] Except Imam Ash-Shaf'i (May Allah's Mercy be upon him) who considers it as one of the Arkan (pillars) of Hajj and 'Umra.

hair as one of the Wajibat (sub-essential acts) of Hajj. Each of these Wajibat necessitates a sacrifice in case of leaving it.

Shaving, however, is preferable in compliance with the following sound Hadith: "O Allah, have mercy upon those who get their heads shaved. They (the Companions) said: Messenger of Allah, (what about those) who have got their hair clipped? He said: O Allah, have mercy upon those who have got their heads shaved. They (again) said: Allah's Messenger, (what about those who have got their hair clipped? Thereupon he said: (O Allah have mercy upon those) who have got their hair clipped".[1]

Women are not required to get their heads shaved, but only clipping of a few hair serves the purpose as we see in this Hadith:

"There is no shaving (of heads) for the women; only clipping of their hair suffices for the purpose".[2]

Shaving the heads or cutting of the hair which puts an end to Ihram is similar to pronouncing the salutation that ends offering Salah (prayers).

The stoning of Jamrat Al-'Aqaba pebbles and the shaving (or shortening) of the hair symbolize the end of the phase of Ihram and the lifting of some Ihram restrictions.

The Hajji now discards his Ihram dress and wears his ordinary clothes, uses perfumes and practises all other restricted acts except sexual intercourse with his/her spouse.

This phase is called the First Tahallul, i.e. returning to one's normal life.

D. Tawaf Al-lfada (the circumambulation of the Ka'ba)

There is a consensus of opinion amongst the jurists that Tawaf Al-lfada (or Tawaf Al-Ziyara) is one of the Arkan (Pillars) of Hajj.

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[1] Muslim.

[2] Abu Dawood and Al-Daraqutni.

It is preferable to perform it, according to Sahih Muslim, on the Day of Nahr. If you are doing Hajj al-Tamattu', you also perform the Sa'i. If you are performing Hajj al-Ifrad or Hajj al Qiraan and you did not perform the Sa'i with Tawaf al-Qudoom (the Tawaf of Arrival), you must perform the Sa'i now. After performing this, the prohibition of marital relations is also lifted and you are free to return to a completely normal life.

This phase is called the Second Tahallul, i.e. the Final one.

As for 'Umra: There is only one Tahallul that can be achieved by doing its four pillars: Ihram, Tawaf, Sa'i and Shaving or cutting of hair.

Actions During the Days and Nights of Tashriq[1]

At the conclusion of Tawaf Al-Ifada, it is essential to return to Mina and spend two or three nights there and fling stones everyday on the three Jimaar.

The majority of Muslim scholars considers these two actions (staying at Mina and flinging of stones) as Wajibat[2] (sub-essential acts) of Hajj. This means that leaving out any of them necessitates offering a sacrifice as compensation.

In Islam, the religion of nature, persons with legitimate excuse are exempted from spending nights at Mina.

Among persons who may be excused are:

1. The suppliers of water.
2. Someone who has an illness that renders him/her incapable of doing so.
3. A person who is caring for another sick person.

[1] i.e. drying the flesh in sun. A name given to the three days after the sacrifice at Makka during the Hajj, either the flesh of the animal is dried or because it was not slain until sunrise.

[2] Imam Abu Hanifa regards this stay at Mina as sunna which should be observed, but he does not subscribe to the view that if one misses it, one is required to compensate for it by sacrificing an animal.

At any time in the afternoon on each of the two or three days of staying in Mina, one is requested to pelt each of the three Jimaar, starting with the first one (the small one and the farthest from Makka), followed by the middle Jamra and lastly the Jamra of Al-Aqaba. Each one of these Jimaar is pelted with seven pebbles, one by one, saying "Allah-u-Akbar., Allah is the Greatest, at each throw.

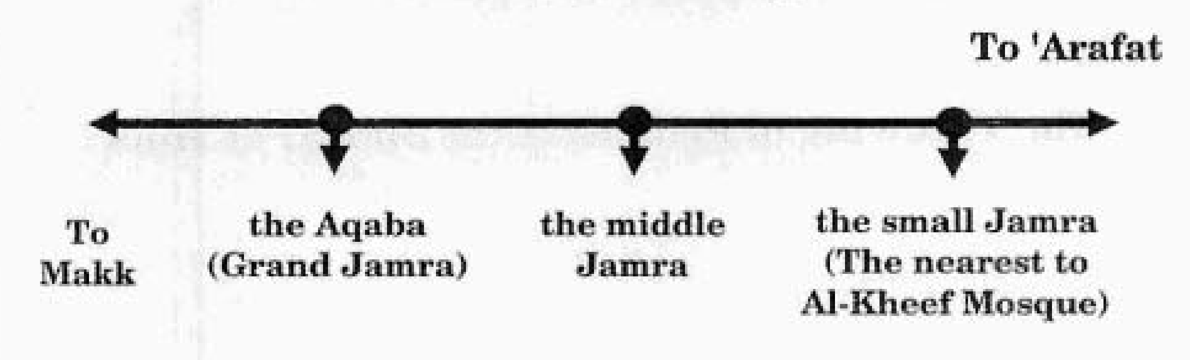
If you stay in Mina for only two days, you must leave Mina before the sun sets on the second day. If the sun should set before you are able to depart, remain in Mina for the third night and throw pebbles again in the next day.

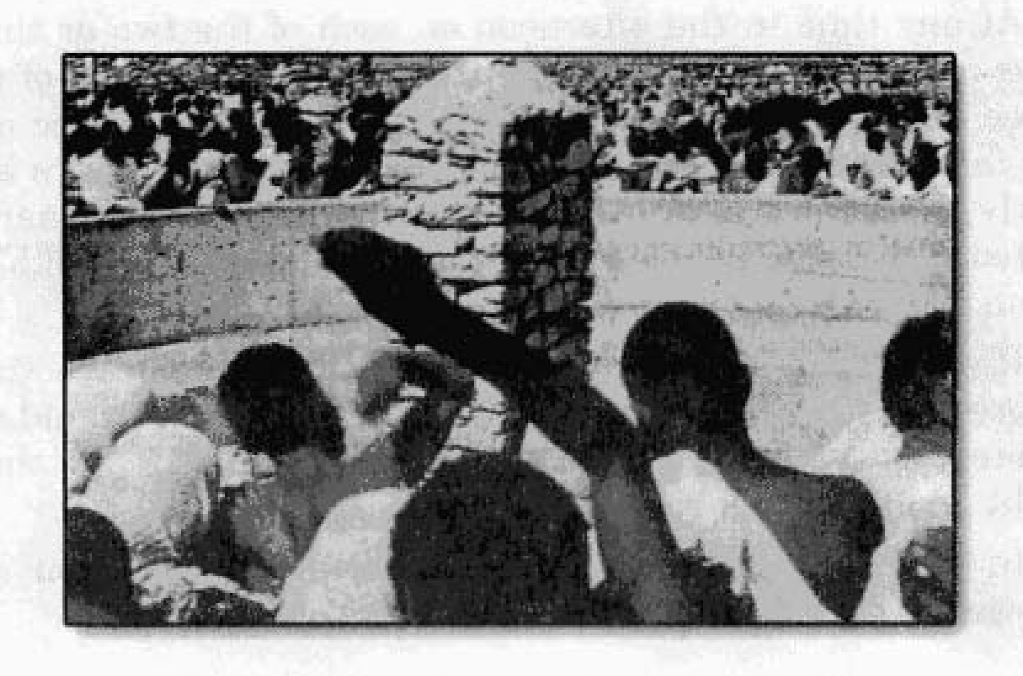
In case of missing the stoning during the day you are allowed to do so at night during all Days of Tashriq.

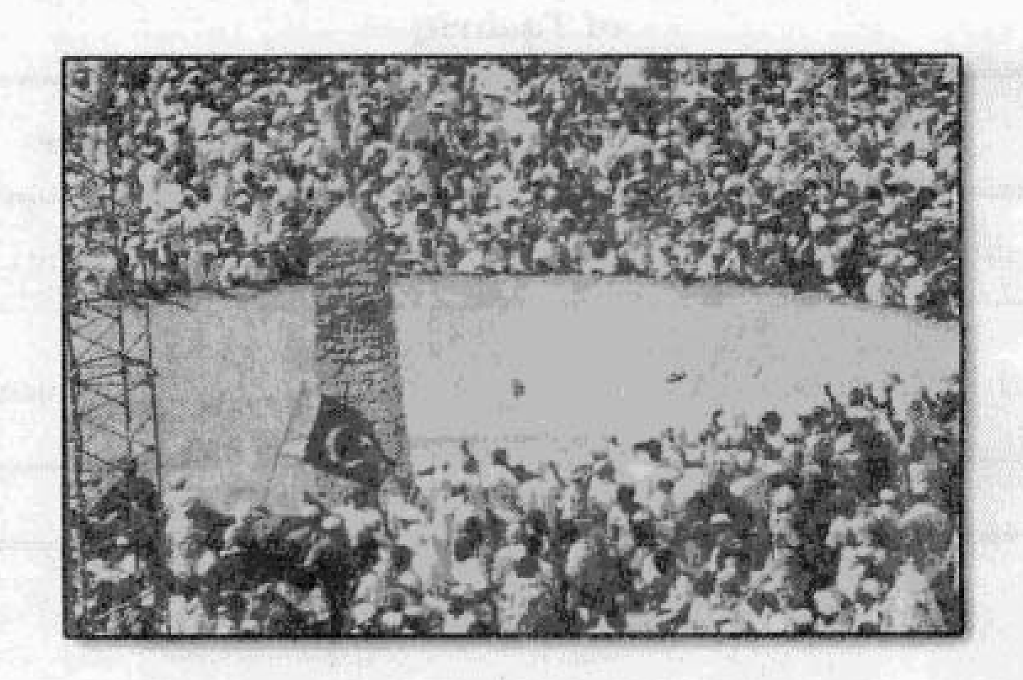
A table of Throwing Pebbles for the first Two Days of Tashriq

Day	Name of Jamra	No. of pebbles	Time
Nahr (Sacrifice)	Grand Jamra (AI-'Aqaba)	seven	After sunrise
11th of Zul-Hijja	1. the small one. 2. the middle one 3. the Grand one.	seven seven seven	After noon
12th of Zul-Hijja as done on the 11th.			

A Plan of Throwing







The Throwing of Pebbles at the Jimaar at Mina

Why?

'Your purpose of casting pebbles should be obedience to the Divine command, to demonstrate submissiveness and servitude and readiness to comply without any obvious rational or psychological justification'.

In the second place, it (purpose) should be one's intention to imitate the Father of Prophets, Ibrahim (Blessings and peace of Allah be upon them) since it was in this place that Devil, on him be the curse of Allah, Exalted is He, appeared to him to insinuate doubt about his Pilgrimage or to disobey, whereupon Allah, Great and Glorious is He, commanded him to throw stones at him (devil) to repel him and thwart his design. If it should occur to you to think: Satan appeared to him and actually saw him - that was why he stoned him - but the Devil is not showing himself to me, you must realise that this very notion comes from the Devil; it is he who has lodged it in your heart, to weaken your determination in casting the stones, to make you imagine that it is a useless action, like some kind of game, so why should you bother with it? Therefore you must drive him from your soul by being earnest and brisk in stoning him, putting the Devil's nose out of the joint'.

You should be aware that, while outwardly throwing pebbles at the Jimaar, you are really throwing them in the face of Satan and dealing him a moral blow, for the only way to spite him is through your compliance with the command of Allah, Glorious and Exalted is He, in simple deference to His order without psychological or intellectual justification'.

Tawaf Al-Wada' (Farewell circumambulation)

Tawaf Al-Wada' is one of the five Wajibat (sub-essential acts) of Hajj. This Tawaf is compulsory and if a Hajji misses it, he is required to compensate it by sacrificing one animal (sheep). It is not, however, obligatory for the Hajjis residing in Makka, menstruating women or those who are in the period of discharging following child-birth.

In the sound Hadith: "No person should set about departure unless his final act was the farewell circuit in the Sacred House".[1]

In another Hadith: "The people were commanded (by the Holy Prophet, Blessings and peace of Allah be upon hm) to perform the last circuit round the House, but menstruating women were exempted".[2]

Let the Farewell Tawaf be the final rite you perform, thus finalize your religious duties and then do not engage in any worldly affairs other than the preparation for departure and go ahead with your march in compliance with the above-named Hadith.

An important point to remember is that you are advised to utter this famous supplication by Ibn 'Abbas (may Allah bless them), while making this Tawaf:

(اللهم إني عبدك وابن عبدك وابن أمتك، حملتني على ما سخرت لي من خلقك، حتى صيرتني في بلادك، وبلغتني بنعمتك حتى أعنتني على قضاء مناسكك، فإن كنت رضيت عني فازدد عني رضىً، وإلا فمن الآن قبل أن تنأى عن بيتك داري، ويبعد به مزاري، هذا أوان انصرافي، إن أذنت لي غير مستبدل بك ولا ببيتك، ولا راغب عنك ولا عن بيتك، اللهم فاصحبني العافية في بدني، والعصمة في

[1] Muslim and Abu Dawood.
[2] Muslim.

ديني، وأحسن منقلبي، وارزقني العمل بطاعتك ما ابقيتني، واجمع لي خير الـــدنيا والآخرة، إنك قادر على ذلك.)

Allahumma -inni-a'bduk wabnu 'abdik wabnu amatik Hamaltani 'ala masakhartu li min khalqek hatta sayartai fi biladek Wabalaghtani bi ni'matik hatta a'antani 'ala qadae manasekek faen kunta radita "anni fazdad ridan wa ella faminal aan qabla an tanaa 'ann baitikadari wa yab'ud 'anhu mazari haza awanun sirafi en azanta li ghaira mustab'delen bika wa bibaitika wala raghibun 'anka wala'an baitika. Allahumma fashabni al'afiya fi badani wal 'esmata fi dini wa ahsen munqalabi war zuqni al'amala bita 'atik ma abqaitani wa jma' li khairad-duniya wa a khira ennaka qaadirun 'ala zalik.

(O My Lord! Here I am before Thee. I am Thy servant, the son of Thy servant and maidservant, Thou made me bear what has been destined for me as a creature and made me travel in Thine territory until by Thy Grace and Favour I reached Thine House; and helped me in performing my religious duty. My Lord! If I have won Thine satisfaction, please make it greater and if not kindly be pleased with me now before my home gets much farther from Thy House as this is the time for my departure if Thou so permit, nor have I any substitute for Thine House. Thou art the Greatest and I have no better hope than Thee and Thine House.

O My Lord! Give me a good health and a sound body, immunity in keeping up my religion; guard my soul against evil; bestow upon me discipline and obedience; and grant me good in this world and good in the Hereafter. Thou art able to do all things.[1]

[1] More supplications will be adopted in a special chapter at the end of this book.

Rules of Conduct on Returning from Hajj[1]

All Hajjis are now longing to see their countries, families and children. It is the human nature which Islam takes into consideration. Thus, the Holy Prophet (Blessings and peace of Allah be upon him) has urged the Hajjis to be in a hurry to come back home as stated in the following two Hadith: "Travelling is a kind of torture as it prevents one from eating, drinking and sleeping properly. So, when one's needs are fulfilled, one should return quickly to one's family".[2]

"When one's Hajj is fulfilled, one should return quickly to one's family for that makes reward greater."[3]

As for our return from this Holy Journey: It is desirable to follow the Etiquette of journey dealt with in a previous chapter of this book.

More rules of conduct are to be added on return. Among them are:

1. It is well-liked to say the Holy Prophet's saying: "We are returning with repentance and worshipping and praising our Lord."[4]
2. It is agreeable to inform family before arrival.
3. It is also preferable not to return to the home at night.
4. It is recommended to offer two Rak'as at mosque before entering home.
5. Visitors are advised to say: May Allah accept your Hajj, forgive your sins and recompense your expense.
6. The Hajji's good behaviour, true worship and faithful relationships with others indicate the acceptance of his Hajj.

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[1] Free translation from Misto's book 'Hajj and 'Umra', PP. 159-160.

[2] Reported by Imam Al-Bukhari.

[3] Reported by Al-Daraqutni.

[4] Imam Al-Bukhari.

Breach of Hajj and 'Umra

Muslim scholars ascribe the breach of Hajj and 'Umra to one of the following cases:

1. Leaving out any of the Wajibat[1] of Hajj.

The Wajibat (sub-essential acts) of Hajj are:

a. Entering upon the state of Ihram from the Mawaqit.
b. Throwing the pebbles.
c. Staying at Mina for two nights during the Tashriq days.
d. Staying at Muzdalifa.
e. Cutting of the hair.
f. Tawaf al-Wada.

Leaving out any of the above-mentioned actions makes offering a sacrifice obligatory. If one cannot do that, one may fast ten days as explained in the final point of this subject.

2. Committing any of the forbidden acts of Ihram.

For it to be clear, this case should be divided into three sections:

a. Removing hair, clipping nails, applying perfume, putting on sewen clothes, covering head or kissing a spouse necessitates offering a sacrifice.
b. Having sexual intercourse Before the First Tahallul (i.e. returning to one's normal state) leads to:
   - making Hajj null and void.
   - must complete this invalid Hajj.
   - make up for this Hajj in the coming year.
   - offer a camel as a sacrifice.

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[1] And if one begins his standing at 'Arafat at day time, one should carry on standing until after sunset.

c. Killing or hunting land game (animal or bird).

Allah, The Great and Almighty, says in the Holy Qur'an:

﴾ O you who believe! Kill not game while in the Sacred Precincts or in pilgrim grab. If any of you does so intentionally, the compensation is an offering, brought to the Ka'ba, or a domestic animal equivalent to the one he killed as adjudged by two just men among you.﴿ [5: 95]

The majority of Muslim scholars see that penalty is prescribed in both cases of intentional or accidental breach of the game rule. This penalty is in three alternatives : an equivalent animal should be brought to the Ka'ba for sacrifice; if so, the meat would be distributed to the poor; or the poor must be fed, with grain or money, according to the value of the animal if one had been sacrificed; or the offender must fast as many days as the number of the poor who would have been fed under the second alternative.

The 'equivalent animal" in the first alternative would be a domestic animal of similar value or weight in meat or of similar shape (e.g. goat to antelope) as adjudged by two just men in the spot.

3. Leaving out any of the Hajj pillars.

Failing to halt at 'Arafat, for any reason, makes Hajj null and void and necessitates the following:

a. Offering a sacrifice, one sheep.

b. making up for Hajj in the coming year.

c. performing Tawaf, Sa'i and cutting of the hair to make the Tahallul of the 'Umra which substitutes for the void Hajj.

As for omitting any of the other pillars of Hajj such as Tawaf al-lfada and Sa'I, one has to know that his/her Hajj is still incomplete unless he/she performs what has been left, missed.

One final point to mention due to its natural relation with our subject is: one who performs Hajj al-Tamattu' or Hajj al-Qiraan should offer a sacrifice to be slaughtered on the feast in Mina. That is to express his thanks to his Lord.

Performing Hajj in any of the two above-named ways requires an offer of a sacrifice to be slaughtered on the Feast in Mina during the days of Tashriq.

Those who cannot offer this sacrifice should fast for three days during their presence at Makka in the season of Hajj and seven days following their return home.

Allah, to Whom be ascribed Perfection and Majesty, states in the Holy Qur'an:

﴾ If any one wishes to continue the 'Umra on the Hajj, he must make an offering, such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days on his return, making ten in all.﴿ [2: 196]

The Muhsar

The Muhsar is a Muhrim who intends to perform Hajj or 'Umra but cannot do so because of some obstacle such as an enemy, sickness, fear and so on.

The Holy Qur'an reads: ﴾ But if you are prevented (from completing it, i.e. Hajj or 'Umra), Sacrifice a Hadi (sheep or a cow or a camel) such as you can afford. And do not shave your head until the offering reaches the place of sacrifice.﴿ [2:196]

In the sound Hadith reported by Ibn 'Abbas (may Allah be pleased with both of them) that "Allah's Messenger (Blessings and peace of Allah be upon him)was prevented from performing (The 'Umra): therefore, he shaved his head and had sexual relations with his wives and slaughtered his Hadi (offered his sacrifice) and performed the 'Umra in the following year."[1]

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[1] Bukhari.

As for the place of slaughtering by the Muhsar: He is requested to offer his sacrifice in the place of his presence.

In case of performing obligatory Hajj and 'Umra, the Muhsar is requested to make up for both of them.

Is it permissible to enter into Ihram on Condition?

For sure, it is permissible to enter upon the state of Ihram (for Hajj or 'Umra) conditionally due to illness or something like that. So, one who makes this condition is allowed to put off Ihram without any kind of compensation.

In the sound Hadith: "Aisha (Allah be pleased with her) reported that Allah's Messenger (Blessings and peace of Allah be upon him) went (into the house of) Duba'a Bint Zubair and said to her: "Did you intend to perform Hajj? She said: By Allah, (I intend to do so) but I often remain ill, whereupon he (the Holy Prophet) said to her: perform Hajj but with condition, and say: O Allah, I shall be free from Ihram where you detain me."[1]

Prohibition of Committing Evils[2] in Makka

Allah, to whom belongs all Might and Mjesty, states in the Holy Qur'an, the everlasting miracle of Islam:

﴿And any whose purpose therein is profanity or wrong doing, them will we cause to taste of a most grievous penalty.﴾ [22:25]

Ibn Kathir, the great well-known commentator of the Holy Qur'an, says that it is a trait of Makka to punish people not only for their bad deeds but also for their bad intentions.

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[1] Muslim.

[2] This is a general rule in Islam but with a special importance in Makka.

On the other hand, Muslim scholars see that Allah, the Great and Almighty, doubles one's reward of bad and good deeds in Makka for the purpose of glorification of this Ennobled City.

How to perform 'Umra and Hajj

1. When you reach the Miqat (the prescribed station for Ihram), make Ghusel (washing the whole body), use perfume if available, and then, put on the Ihram dress, which preferably should be of two simple white seamless sheets. This applies to men only. A woman also makes Ghusel but she does not use perfume, and she may wear any suitable clothes she has, as long as they do not display her adorments; she should be completely covered except for her face and hands.

Then make your intention to perform 'Umra[1] or Hajj al-Qiraan or Hajj al-Ifrad and say the Talbiya.[2]

Men should utter the Talbiya aloud while women should say it silently. Repeat the Talbiya frequently and be engaged in the praise of Allah, in supplications for forgiveness, and in the enjoining of what is good and the forbidding of what is bad.

2. When you reach Makka[3] go ahead to the Holy House of Allah and make Tawaf[4] (seven circuits) of the Ka'ba, beginning at the Black Stone with Takbir (Allah-u-Akbar) and ending each circuit at the same place. While making your Tawaf you may praise Allah and make supplication to Him in any words you please. It is preferable to end each circuit with: 'Rabana atina fid-dunya hasanatan wafil akhirati hasanatan waqina 'azaban-nar.' (Our Lord, give us good in this world and good in the Hereafter, and save us from the torture of the Hell-fire.)

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[1] In this way the Hajji performs Hajj al-Tamattu'.
[2] see p. 44 for details.
[3] More on entering Makka p. 51 on seeing the Holy House you are to stop Talbiya.
[4] This is Tawaf al-Qudoom for Hajj al-Qiraan and Hajj al-Ifrad. But it is your 'Umra's one, i.e. a pillar.

After terminating the Tawaf, move to Maqam Ibrahim where you are advised to offer two Rak'as of Salah. Any other place within the Sacred Mosque is also convenient for that.

3. You now move to drink from Zamzam Well saying:[1]

'Allahumma Inni Asaluka 'lIman Nafi'an Warizqan Wasi'an Washifaan min Kulli Daa.' (Our Lord! I ask you for benefitable science, uncountable sustenance and make it a cure from all diseases).

4. You then go to the Mountain of as-Safa and climb on it. Facing the Ka'ba, praise Allah and, raising your hands, say: Takbir (Allah-u-Akbar) three times. Then say: 'La ilaha illallah, Wahdahu la sharika lah. Lahul mulk Wala-hul hamd, Wahua 'ala kulli shayin qadeer[1]. (There is no god but Allah, the one without a partner. His is the dominion and His is the praise, and He is powerful over everything).

You then descend from as-Safa and perform the Sa'i (to-ing and fro-ing) seven times between the two Mountains - as-Safa and al-Marwa. Increase your pace between the green posts, but walk at normal before and after them.

When you climb on the Marwa Mountain, praise Allah and supplicate as you did at as-Safa.

5. After finishing the Sa'i, end your 'Umra by shaving or clipping your hair. After this, the prohibitions pertaining to the state of Ihram are lifted and you may now resume your normal life.

But for the Hajjis who are performing the other types of Hajj, i.e. al-Ifrad and al-Qiraan, they are to remain in Ihram.

6. On the 8th of Zul-Hijja, those who intend Hajj al-Qiraan and al-lfrad are already in the state of Ihram; the rest of the Hajjis (i.e. who perform Hajj al-Tamattu' and the residents of Makka) enter into Ihram and move towards Mina with the multitudes of the Hajjis reciting the Tal-biya.

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[1] i.e. After drinking.

7. At Mina, the multitudes of Hajjis offer the Zuhr, 'Asr, Maghrib, 'Isha and the Fajr Salat (prayers) at their proper times.

8. On the morning of 'Arafat, the 9th of Zul-Hijja, the Hajjis proceed toward 'Arafat in a dignified manner without harming others.

At 'Arafat, the Hajjis perform the Zuhr and 'Asr Salāh, shortened and combined during the time of the Zuhr with one Azan and two Iqamas.

Make sure that you are within the boundaries of 'Arafat and stay there until after sunset praying, supplicating Allah, asking Him for forgiveness. You are also advised to turn your face towards the Qibla as was the practice of the Holy Prophet (Blessings and peace of Allah be upon him).

9. After sunset, the multitudes of Hajjis move towards Muzdalifa in a peaceful manner, reciting the Talbiya. At Muzdalifa, they offer the Maghrib and 'Isha Salat combined, shortening the 'Isha to two Rak'as. The Hajjis spend the night there, and the next day they perform the Fajr Salah at dawn, and then, they leave for Mina before sunrise. Picking up seven pebbles from Muzdalifa is also advisable.

For women and the weak, it is permissible to proceed to Mina at any time after mid-night.

10. At Mina, the Hajjis do the following:

a. Pelting of Jamrat al-'Aqaba with seven pebbles,

b. Sacrificing an animal if required.

c. Shaving the head or clipping some hair from it.

The above-named order of doing things is preferred, however, if they are done in some other order, there is no harm in it.

After throwing the pebbles and shaving or cutting some hair, the prohibitions of Ihram are lifted, saving sexual relations

with one's spouse. This is the First Tahallul, i.e. returning to one's normal state.

11. The Hajjis then head to Makka and perform Tawaf al-Ifada.

Then, if they are doing Hajj al-Tamattu', they also perform Sa'i. If they are performing Hajj al-lfrad or Hajj al-Qiraan and they did not perform Sa'i with Tawaf al-Qudoom, they must do Sa'i now. After this, the prohibition of marital relations is also lifted and the Hajjis are free to return to a completely normal life.

12. After performing Tawaf al-lfada, the Hajjis return to Mina, to stay there for two or three successive days. They spend the nights of these days at Mina and at every day noon they pelt the three Jimaar (on the 11th and 12th of Zul-Hijja). They start by pelting the small Jamra, then the middle one and finally the Grand Jamra (AI-'Aqaba). Each one of these Jimaar is pelted with seven pebbles.

The Hajji has the choice after that, either to leave Mina on the 12th of Zul-Hijja or stay there till next day. It is better to stay till next day and perform pelting by noon.

13. The final act that a Hajji should do, before leaving Makka, is to perform Tawaf al-Wadaa' (The Farewell Tawaf). However, a woman in state of menstruation or in childbed is allowed to leave Makka without performing this Tawaf.

Farewell Hajj of Allah's Messenger
(Blessings and peace of Allah be upon him)

In the tenth year of Hijira, the Holy Prophet (Blessings and peace of Allah be upon him) went to Makka as a Hajji for the first and the last time. The whole Arabia was stirred as the news spread. Imagine! A hundred thousand Muslims thronged to Makka to join him (The Holy Prophet) on the Hajj. This Hajj is known as the Hajj of Islam, the Hajj of Statment and the Farewell Hajj.

In fact, the Farewell Hajj is one of the most important occasions in the Sacred Life of the Messenger of Allah (Blessings and peace of Allah be upon him). Apart from the rites and rituals, the addresses and the speeches of the Holy Prophet (Blessings and peace of Allah be upon him) briefly and clearly sum up the Teachings of Islam.

Thus, this single Hajj is worthy of being remembered as an omen of Allah and a miracle of His gracious prophet. It is unique in many ways and commands a distinctive place among the acts of religious devotion performed by the Divine Apostles. It is also of unequalled significance in the sense that a vast body of men were afforded the opportunity of associating themselves with the Prophet, of emulating his example, carrying out his instructions, observing his movements and recording the minutest details of his daily life.

At last, as a Muslim reads the account of the Farewell Hajj the invisible becomes the visible for him and the past the present. That's why it would be very valuable to record the details of this Hajj as narrated by Allah's Prophet's Companion Jabir Ibn 'Abdullah (May Allah be pleased with him) in Sahih Muslim: "The Messenger of Allah (may peace be upon him) stayed in (Medina) for nine years but did not perform Hajj, then he made a public announcement in the tenth year to the effect that Allah's Messenger (may peace be upon him) was about to perform the Hajj. A large number of

persons came to Medina and all of them were anxious to follow the Messenger of Allah (may peace be upon him) and act according to his actions We set out with him till we reached Dhu'l-Hulaifa. , Asma, daughter of 'Umais gave birth to Muhammad b. Abü Bakr. She sent message to the Messenger of Allah (may peace be upon him) asking him: What should I do? He (the Holy Prophet) said: Take a bath, bandage your private parts and put on Ihräm. The Messenger of Allah (may peace be upon him) then prayed in the mosque and then mounted al-Qaswä (his she-camel) and it stood erect with him on its back at al-Baidä'. And I saw as far as I could see in front of me riders and pedestrians, and also on my right and on my left and behind me like this. And the Messenger of Allah (may peace be upon him) was prominent among us and the (revelation) of the Holy Qur'an was descending upon him. And it is he who knows (its true) significance. And whatever he did, we also did that. *He pronounced the Oneness of Allah (saying): "Labbaik, O Allah, Labbaik, Labbaik.* Thou hast no partner, praise and grace is Thine and the Sovereignty too; Thou hast no partner". And the people also pronounced this Talbiya which they pronounce (today). The Messenger of Allah (may peace be upon him) did not reject anything out of it. But the Messenger of Allah (may peace be upon him) adhered to his own Talbiya. Jabir (Allah be pleased with him) said: We did not have any other intention but that of Hajj only, being unware of the 'Umra (at that season), but when we came witn him to the House, he touched the pillar, and (made seven circuits) running three of them and walking four. And then going to the Station of Ibrahim, he recited: "And adopt the Station of Ibrahim as a place of prayer". And this Station was between him and the House. My father said (and I do not know whether he had made a mention of it but that was from Allah's Apostle (may peace be upon him) that he recited in two rak'ahs: "say: He is Allah One," and say: "Say: O unbelievers." He then returned to the pillar (Hajar Aswad) and kissed it. He then went out of the gate to al-Safa and as he reached near it he recited: "Al-

Safa and al-Marwa are among the signs appointed by Allah", (adding:) I begin with what Allah (has commanded me) to begin. He first mounted al-Safa till he saw the House, and facing Qibla he declared the Oneness of Allah and glorified Him, and said: "There is no god but Allah, One, there is no partner with Him. His is the Sovereignty, to Him praise is due, and He is Powerful over everything. There is no god but Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone". He then made supplication in the course of that saying such words three times. He then descended and walked towards al-Marwa, and when his feet came down in the bottom of the valley, he ran, and when he began to ascend he walked till he reached al-Marwa. There he did as he had done at al-Safa. And when it was his last running at al-Marwa he said: If I had known beforehand what I have come to know afterwards, I would not have brought sacrificial animals and would have performed an 'Umra. So, he who among you has not the sacrificial animals with him should put off Ihram and treat it as an 'Umra. Suraqa b. Malik b. Ju'sham got up and said: Messenger of Allah, does it apply to the present year, or does it apply for ever? Thereupon the Messenger of Allah (may peace be upon him) intertwined the fingers (of one hand) into another and said twice: The 'Umra has come incorporated in the Hajj (adding): "No, but for ever and ever". Ali came from Yemen with the sacrificial animals for the Prophet (may peace be upon him) and found Fatimah (Allah be pleased with her) to be one among those who had put off Ihram and had put on dyed clothes and had applied antimony. He (Hadrat 'Ali) showed disapproval to it, whereupon she said: My father has commanded me to do this. He (the narrator) said that 'Ali used to say in Iraq: I went to the Messenger of Allah (may peace be upon him) showing annoyance at Fatimah for what she had done, and asked the (verdict) of Allah's Messenger (may peace be upon him) regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: She has told the truth, she has told the

truth. (The Holy Prophet then asked 'Ali): What did you say when you undertook to go for Hajj? I ('Ali) said: O Allah, I am putting on Ihram for the same purpose as Thy Messenger has put it on. He said: I have with me sacrificial animals, so do not put off the Ihram. He (Jabir) said: The total number of those sacrificial animals brought by 'Ali from Yemen and of those brought by the Apostle (may peace be upon him) was one hundred. Then all the people, except the Apostle (may peace be upon him) and those who had with them sacrificial animals, put off Ihram, and got their hair clipped; when it was the day of Tar-wiya (8th of Dhu'l-Hijja) they went to Mina and put on the Ihram for Hajj and the Messenger of Allah (may peace be upon him) rode and led the noon, afternoon, sunset 'Isha' and dawn prayers. He then waited a little till the sun rose, and commanded that a tent of hair should be pitched at Namira. The Messenger of Allah (may peace be upon him) then set out and the Quraish did not doubt that he would halt at al-Mash'ar al-Haram (the sacred site) as the Quraish used to do in the pre-Islamic period. The Messenger of Allah (may peace be upon him), however, passed on till he came to 'Arafat and he found that the tent had been pitched for him at Namira. There he got down till the sun had passed the meridian; he commanded that al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying: Verily your blood and your property are as sacred and inviolable as the sacredness of this day of yours; in this month of yours; in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the Days of Ignorance. The first claim of ours on blood-revenge which I abolish is that of the son of Rabi'a b. al-Harith, who was nursed among the tribe of Sa'd and killed by Hudhail. And the usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of 'Abbas b. 'Abd al-Muttalib, for it is all abolished. Fear Allah concerning women! Verily you have taken them on the security of Allah, and intercourse with them has been

made lawful unto you by words of Allah. You too have right over them, and that they should not allow anyone to sit on your bed whom you do not like. But if they do not, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say? They (the audience) said: We will bear witness that you have conveyed (the message), discharged (the ministry of Prophethood) and given wise (sincere) counsel. He (the narrator) said: He (the Holy Prophet) then raised his forefinger towards the sky and pointing it at the people (said): "O Allah, be witness, O Allah, be witness", saying it thrice. (Bilal then) pronounced Adhan and later on Iqama and he (the Holy Prophet) led the noon prayer. He (Bilal) then uttered Iqama and he (the Holy Prophet) led the afternoon prayer and he observed no other prayer in between the two. The Messenger of Allah (may peace be upon him) then mounted his camel and came to the place of stay, making his she-camel al-Qaswa turn towards the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the Qibla. He kept standing there till the sun set, and the yellow light had somewhat gone, and the disc of the sun had disappeared. He made Usama sit behind him, and he pulled the nosestring of Qaswa so forcefully that its head touched the saddle (in order to keep her under perfect control), and he pointed out to the people with his right hand to be moderate (in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the nose-string of his camel) till she climbed up and this is how he reached al-Muzdalifa. There he led the evening and 'Isha prayers with one Adhan and two Iqamas and did not glorify (Allah) in between them (i.e. he did not observe supererogatory rak'ahs between Maghrib and 'Isha prayers). The Messenger of Allah (may peace be upon him) then lay down till dawn and offered the dawn prayer

with an Adhan and Iqama when the morning light was clear. He again mounted al-Qaswaa, and when he came to al-Mash'ar al-Haram, he faced towards Qibla, supplicated Him, Glorified Him, and pronounced His Uniqueness (La ilaha ilia Allah) and Oneness, and kept standing till the daylight was very clear. He then went quickly before the sun rose, and seated behind him was al-Fadl b. 'abbas, and he was a man having beautiful hair and fair complexion and handsome face. As the Messenger of Allah (may peace be upon him) was moving on, there was also going a group of women (side by side with them). Al Fadl began to look at them. The Messenger of Allah (may peace be upon him) placed his hand on the face of Fadl who then turned his face to the other side, and began to see, and the Messenger of Allah (may peace be upon him) turned his hand to the other side and placed it on the face of al-Fadl. He again turned his face to the other side till he came to the bottom of Muhassir. He urged her (al-Qaswa) a little, and, following the middle road, which comes out at the greatest Jamra, he came to the Jamra which is near the tree. At this he threw seven small pebbles, saying Allah-o-Akbar while throwing every one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to 'Ali who sacrificed them, and he shared him in his sacrifice. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Holy Prophet and Hadrat 'Ali) took some meat out of it and drank its soup. The Messenger of Allah (may peace be upon him) again rode and came to the House and offered the Zuhr prayer at Mecca. He came to the tribe of 'Abd al-Muttalib, who were supplying water at Zamzam, and said: Draw water, O Bani 'Abd al-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it alongwith you. So they handed him a bucket and he drank from it".

Actions That Apply to Women Only

As a rule, all actions of Hajj are applied both to men and women alike. But, due to the natural differences between male and female, there are some actions that are applied to women only. This point goes with Allah's Statement in the Holy Qur'an:

﴾ The male is not as the female. ﴿ [3 : 36]

Among these actions are:

1. A woman should not apply perfume as long as she is out of her home whether she is in the state of Ihram or not;
2- With respect to women's dress of Ihram, women can enter into Ihram in their ordinary tailored clothes, i.e. no special dress for Ihram. But, they should be dressed in wide veiling and unappealing clothes. After assuming the Ihram, women should neither veil their faces with seamed veil, nor use any seamed gloves to cover their hands. An exception to this rule is that it is permitted (advisable) to them to cover their faces with a part of head-veil if they find themselves surrounded with strange men:
3. A woman should not repeat the Talbiya in a loud voice;
4. A woman should not do Ramal nor Al-lttiba';
5. Harwala, trotting, applies only to men;
6. A woman should avoid all places and times of over-crowdedness in Tawaf, in throwing pebbles, in the Mount of Mercy and so on;
7. A woman is permitted to rush to Mina, i.e. to leave the overnight staying at Muzdalifa;
8. In the sound Hadith: "There is no shaving (of heads) for women; only clipping of their hair suffices for the purpose".
9. A woman in the state of menstruation is allowed to leave Makka without performing Tawaf al-Wada';

By the way, women (and girls) are permitted to take contraceptive[1] tablets that prevent the monthly bleeding, menses, during the time of Hajj.

Visitation Of The Prophet's Mosque

'It is natural for a Muslim, specially if he has come from a distant land, to show his great longing to visit Madina The Radiant, which had been the home of the Holy Prophet (Blessings and peace of Allah be upon him) after the Blessed Hejira and his last resting place.

'Simply and sincerely, he (i.e. a Muslim) is seized with the longing to betake himself to it (Madina) and see the Prophet's Mosque from which emanated the rays of light that illuminated the world and flowed out the springs of knowledge and spirituality which transformed it into a blooming garden. It was here that Islam took shelter in the days of tyrrany and oppression and the initial chapters of its history were written. The soil of this wonderful city is soaked with the blood and tears of the generous companions of the Holy Prophet (Blessings and peace of Allah be upon him). It is but expected of the Hajji that he desired keenly to offer prayers in the Mosque of the Prophet and to stay at places where the pious precursors, the martyrs and the truthful used to stay. He is hopeful of receiving some part of the heavenly wealth of faith, ernestness and love and of the courage to lay down his life in the cause of Islam. He is also inspired by the wish to send blessings on the Holy Prophet (Blessings and peace of Allah be upon him) through whom he was fortunate enough to obtain deliverance from Jahiliya, to pass from the bondage of fellow-men to the bondage of Allah and to taste the sweetness of faith and realise the worth of dignity of man'.

As stated above, it is a recommendable Sunna not only to visit the Prophet's Mosque but also to offer Salah(prayers) in it.

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[1] According to the opinion of Shaikh Bin Baz and Sheikh 'Ali At-Tuntawi.

Prophet Muhammad (Blessings and peace of Allah be upon him) has said: "Do not undertake journey but to three mosques: this mosque of mine, the Mosque of al-Haraam and the Mosque of Aqsa".[1]

"A prayer in my mosque is a thousand times more excellent than a prayer in any other mosque, except Masjid al-Haraam." (Mosque of the Ka'ba).[2]

There is neither Ihram nor Talbiya for the visit to the Prophet's Mosque. And it should be emphasized that there is no connection whatsoever between this visit and the Hajj. So you can pay this visit any time you like.

On reaching the Prophet's Mosque, you should enter with your right foot first, saying the Name of Allah Most High and envoking blessings on His Prophet (Blessings and peace of Allah be upon him), and ask Allah, Great and Glorious is He, to open the gates of His mercy. The recommended words for entering any mosque, including the Prophet's mosque, are:

(أعوذ بالله العظيم ووجهه الكريم وسلطانه القديم من الشيطان الرجيم. اللهم افتح لي أبواب رحمتك)

A'uzu billahi-l-'Azeem Wa wajhihi-l-Kareem Waa sultani-hi-l-Qadeem Minash-shaytanir-rajeem. Allahumma ifth li Abwaba Rahmatika.

(I seek refuge in Allah the Almighty, and in His noble countenance and in His Power, from Satan the Rejected. O Allah, open to me the doors of Your Mercy).

The second action to be done is to perform two Rak'as of Salāh (prayers) of Greeting the Mosque. Preferably in the Rawda or otherwise anywhere in the mosque.

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(1) & (2) Muslim.

Then go to the grave of Prophet (Blessings and peace of Allah be upon him), standing in front of it and facing it, say in a respectful and hushed voice:

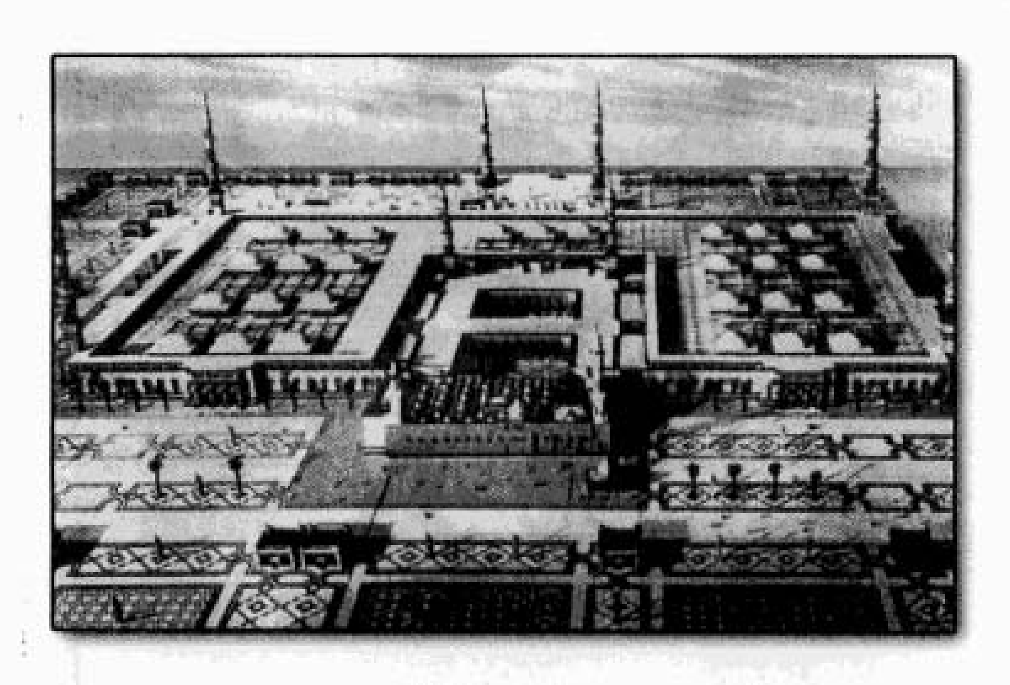
(السلام عليك أيها النبي ورحمة الله وبركاته. اللهم آته الوسيلة والفضيلة وابعثه المقام المحمود الذي وعدته, اللهم اجزه عن أمته أفضل الجزاء)

As-salamu 'Alaika Ayyuhan nabi Wa rahmatullahi Wa Ba-rakatuh. Allahumma Atihil-waseelata Wal fadeelata Wa-b 'athuhu-l-Maqamal-Mahmooda Allazi Wa' atahu. Allahumma Ejzihi 'an Ummatihi Afdalal-jaza.

(Peace be on you, O Prophet, and the mercy and blessings of Allah. O Lord, give him the means of intercession and the favour, and raise him the praiseworthy station which you promised him. Allah! Reward his Ummah with the best of rewards).

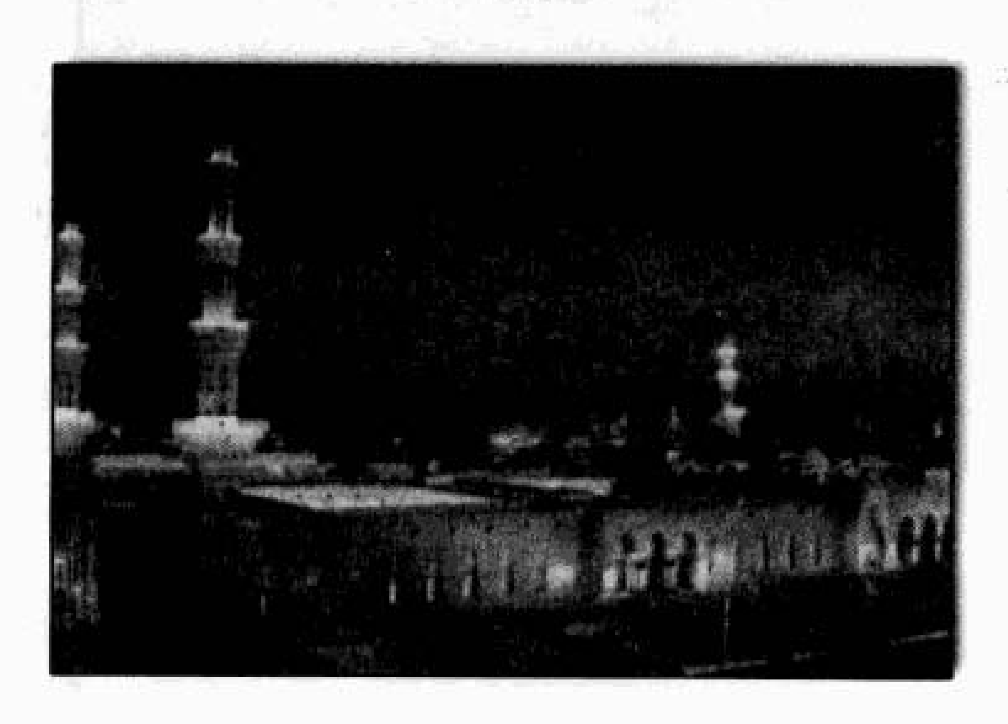
After that, move a little to the right-hand direction to pay due respect to the Prophet's devoted friend, his successor and the great statesman of this Ummah, Abu Bakr (may Allah be pleased with him) and say: (Peace be upon you O Abu Bakr as-Siddiq, the intimate friend of Allah's Messenger and his companion in the cave. May Allah reward your services to Islam and Muslims).

Later, move a little to the right to stand before the grave of 'Umar Ibn Al-Khattab (may Allah be pleased with him) and greet him and make supplication for him. Before departing, the visitor faces the Qibla and utters any prayers he likes invoking Allah, The Gracious and Beneficent, to bestow favours on him and to give him good in this world and good in the Hereafter.

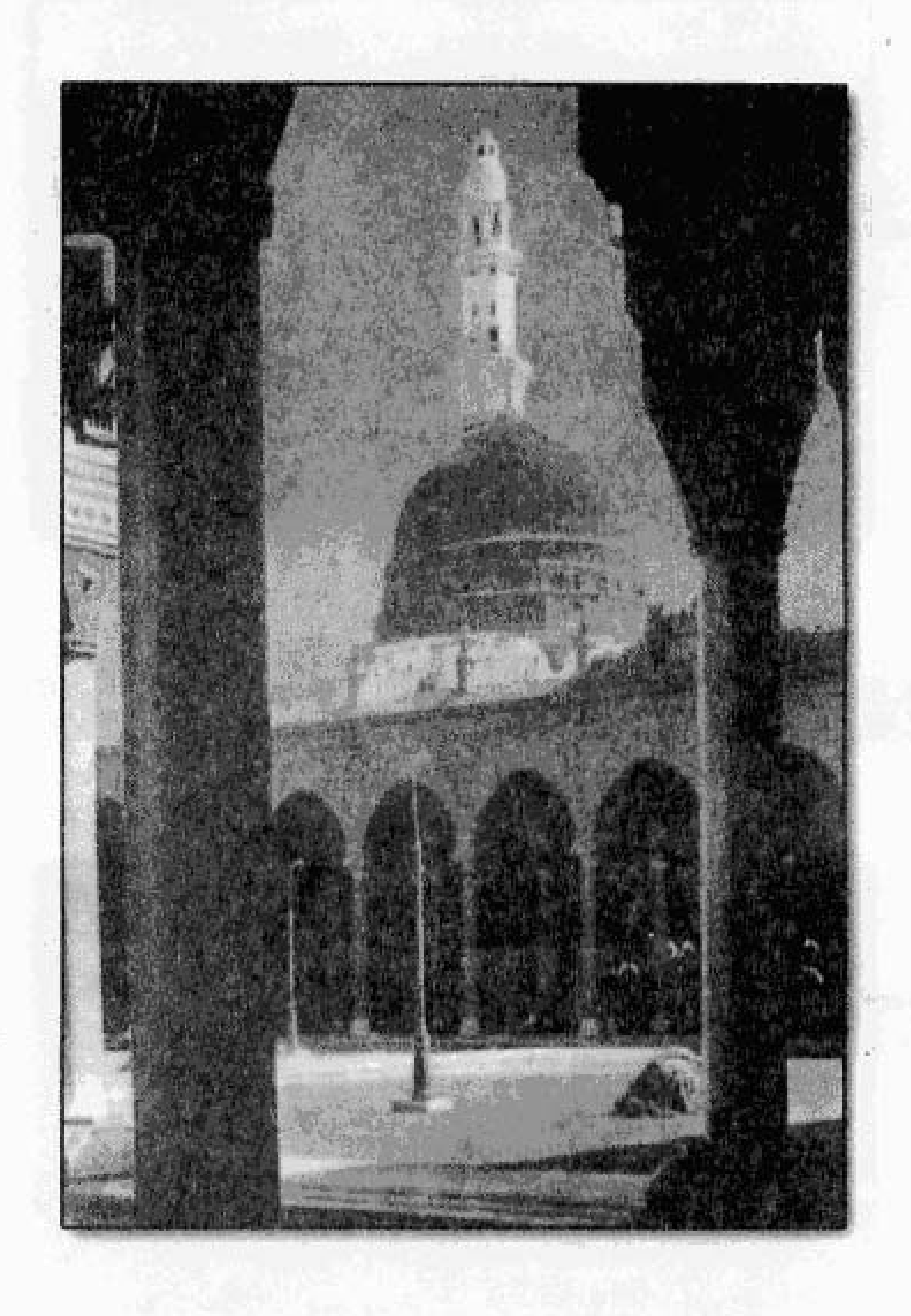


Al-Madina

The new expansion project of The Prophet's Holy Mosque in Al-Madina Al-Munawarrah is the largest in the history of the Mosque.



The Prophet's Holy Mosque



The Green Dome of The Prophet's Holy Mosque

What to visit at Al-Madina Al-Munawara

A. Visit to Quba Mosque:

Quba is situated in the suburb of Al-Madina surrounded by gardens. The Holy Prophet (Blessings and peace of Allah be upon him) often visited this place for rest and for leisure and prayed in the Mosque which was reminscent of his first arrival at Al-Madina.

The Holy Prophet (Blessings and peace of Allah be upon him) has said: "He who purifies himself to the highest standard and calls at the Mosque of Quba for the sole purpose of prayers will receive a merit equal to that awarded for 'Umra".

Another Hadith reported by Ibn 'Umar in Sahih Muslim that: "Allah's Messenger (Blessings and peace of Allah be upon him) came to the Mosque at Quba riding and on foot, and he observed two rak'as of (Nafle prayer) in it".

This Mosque is a sanctified place of worship mentioned in the Holy Qur'an with special reference to its people as men who love to be purified.

Allah, subhanahu Wata'la, says in the Holy Qur'an:

﴿ There is a mosque whose foundation was laid, from the first day, on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.﴾ [9:108]

B. Visit to the Baqi' cemetry and Uhud Martyers:

It is also a confirmed Sunna to visit the graves of the Prophet's companions and wives in the Baqi' cemetry and the martyers of Uhud (May Allah be pleased with them all) and to greet them and make supplications for them, as the Holy Prophet (Blessings and peace of Allah be upon him) used to visit their graves and make supplication for them.

The words which his companions used to say when they visited the graves were:

(السلام عليكم أهل الديار من المؤمنين والمسلمين وإنا إن شاء الله بكـم لاحقـون. نسأل الله لنا ولكم العافية.)

Assalamu 'Alaikum ahla-diyari minal mumineen wal-Muslimeen wa inna insha'a Allahu bikum lahiqoon. Nasal-u-laha lana walakum al'afiya.

(Peace be upon you, O dwellers of this place from among the believers and the Muslims, and we will, insha Allah, join you. We ask for security (from the Fire of Hell) for ourselves and for you).

Another supplication is Allah's statement in the Holy Qur'an:

﴿ سلام عليكم بما صبرتم فنعم عقبى الدار ﴾

Salamun 'Alaykum Bima Sabartum Fani'ma 'Okbaddar.

﴿ Peace unto you for that you persevered in patience! Now how excellent is the final home. ﴾ [13: 24]

Historical Spotlights On Allah's Sacred House (The Holy Ka'ba)

The word Ka'ba means a cube-shaped structure. It refers in particular to the cube-shaped building, constructed of stone and mortar, which sits in the middle of the vast courtyard of the Sacred Mosque at Makka the Ennobled.

It measures approximately 45 feet in height, 33 feet in width, and 50 feet in length.

Alongside its northwestern wall is an open area - Al-Hijr - enclosed by a semicircular wall. The Holy Ka'ba is equipped with a gutter pouring on the Hijir.

The Holy Ka'ba is generally covered with a black cloth - called the Kiswa - decorated with Qur'anic verses worked in gold. The finished cloth weighs almost 5,000 pounds, 2,265 Kg.

The Holy Ka'ba is also known as the Ancient House and the Sacred House.

'If nations take pride in tracing their ancestories' archaeological sites and monuments manifesting their glories, it is the right of the Islamic Ummah to be highly dignified for the great heritage left by the Imam of Hunafa, Ibrahim whom Allah befriended; the immortal shrine which illustrated the prestige of Islam through the ages as a symbol of worship; the Sacred House of Allah; the religious Radiation centre built by Ibrahim in accordance with the orders of the Lord and laid its foundations on sincerity and purity'.

Allah, the Exalted, says in the Holy Qur'an:

﴿ Behold! We gave the site to Abraham, of the (sacred) House. Saying: Associate not anything (in worship) with Me, and sanctify My House for those who compass it round or stand up, or bow or prostrate themselves (there in prayer).﴾

[22: 26]

Stages of building

1. The First Stage:

'Allah tells us in the Holy Qur'an how Abraham and his son Ismail built the Sacred House with true faith and genuine sincerity beseeching Allah to accept the efforts they expended for the building of this Shrine.

Allah says:

﴿And remember Abraham and Ismail raised the foundations of the house (with this prayer): Our Lord! Accept (this Service) from us: For Thou art the All-Hearing, the All-Knowing. ﴾ [2: 127]

When the building went up to a point inaccessible by Abraham, Ismail brought a stone to him to stand on and raise the structure. He used to move this stone from one place to another until the building was completed.

When Abraham reached the position of the Black stone, he told Ismail to bring a rock which could serve as a starting point for the people compassing round the Sacred house. And each time Ismail brought him a stone, he said: 'Get me a better one'. It is believed, as stated in some Hadith and related in some stories, that the Black Stone was on the Mount of Abi Qubais and that it was brought by Gabriel and placed by Abraham in its present location.

The structure of the Ka'ba by Abraham was a mere compound of stone blocks about nine Ziraas, an arm's measure or 46.2 cm., high with two corners only, the Yemenite Corner and the Corner which contains the Black Stone. Ismail's side was built on a semicircular shape. The building had no roof, and its entrance was made through two adjacent gates to the ground, one in the eastern side and the other in the western.

2. Quraish Rebuilds The House:

'Quraish renovated the building of the Sacred House five years before the Mission of the Prophet (Blessings and peace of Allah be upon him) who participated in the reconstruction work together with his fellow tribesmen by carrying stones. A dissention was about to break out between the various tribes over the way of reinstaying the Black Stone to its former position, for each tribe wanted to be honoured by this act. Quraish resorted to the Apostle for judgement. The Prophet (Blessings and peace of Allah be upon him) had asked for a large sheet in which he put the Black Stone and ordered each chieftain to hold it from one corner, then he took the Stone and placed it in its position.

'Quraish added a roof to the building, raised its height to eighteen Ziraas and cut off a few Ziraas from the width way surrounded by a fence around what is known as Ismail's Hijr. Quraish also lifted up the gate of the Sacred House and studded it with stones. The foundation inside was set up on two colonades composed of six pillars, three on each side next to the stone near the Yemenite Corner. Quraish turned the Shami Corner from the inside into a stairway leading to the roof and equipped it with a gutter pouring on the Hijr.

3. 'Abdullah Ibn Al-Zubair Rebuilds the Ka'ba:

'Early in the forty six year of the Hijra, 'Abdulah Ibn al-Zubair demolished the Ka'ba because the building was collapsing. He made the building designs according to Abraham's style with restoration of all changes made by Quraish in the Hijr. He extended the former length by nine Ziraas making a total of 27 in all. He made the entrance through two gates attached to the ground, one of them is still surviving at the present and the other was located in the opposite direction.

4. Renovation during the Umayyad Age:

'When the dynasty of the Umayyad secured a foothold in Hijaz and assumed leadership, Caliph 'Abdul Malik Ibn

Marwan appointed Al-Hajjaj as a governor of the country and ordered him to demolish the annexed extension of the width of the Ka'ba that had been introduced by Ibn Al-Zubair.

'Al-Hajjaj blocked the western gate and left the rest of the building unchanged. This was in the 74th year of the Hijra.

The building remained unchanged after Al-Hajjaj until 1039 A.H. when a devasting flood overswept Makka, filled the Sacred Mosque with water around the corners and entered the Holy Ka'ba and overflooded half of its walls. This caused the northern (Shami) wall and a part of the eastern and western walls to collapse. The Holy Ka'ba building had been cracked from all sides and showed signs of falling apart. This was during the reign of Sultan Murad, the Ottoman Sovereign, who demolished the ruined parts of the building and reconstructed it according to the shape designated by Al-Hajjaj with no changes whatsoever. The construction work was completed in Ramadan 1040 A.H.

'In 1377 A.H., it was found that the wooden structure on the top of the Holy Ka'ba was worn out over centuries of time and the Saudi Arabian Government ordered the replacement of the roof and worn out parts of the Ka'ba in addition to inside and outside renovations and maintenance work'.

Some Supplications (du'a)

Allah, the Exalted, says in the Holy Qur'an:

﴾And your Lord says: call on Me; I will answer your (prayer).﴿ [40: 60]

Also, the Holy Prophet (Blessings and peace of Allah be upon him) has said: "Supplication is the worship itself."[1]

Since supplication has this high position in Islam, here are some chosen forms that may be recited at all places and times of supplication.

1. (اللهم اجعل في قلبي نوراً، وفي سمعي نوراً، وفي بصري نوراً. اللهم اشرح لي صدري، ويسر لي أمري، وأعوذ بك من شر وساوس الصدر، وشتات الأمـــر، وفتنة القبر. اللهم إني أعوذ بك من شر ما يلج في الليل، ومن شر ما يلج في النهار، ومن شر ما تهب به الرياح، يا أرحم الراحمين)

Allahumma 'ij'aal fi qalbi noran wafi sam'i noran wafi basari noran. Allahumma ishrah li sadri wayasser li amri wa a'uzu bik min sharri wasawesi - sadri wa shtatilamri wa fitnati-lqabri. Allahumma enni a'uzu bika min sharri mayaliju fil-layli wamin sharri mayali ju fin-nahar wa min sharri ma tahobbo bihir-riah Ya arhamar-rahimeen.

(O Allah! Instill the light of guidance in my heart, my ears, and my eyes. O Allah! Relieve my mind, and ease my task for me. I'll seek refuge in You from the evil whispers of the heart, and the trial of the grave. O Allah! I seek refuge in You from all evil, by night and day, and from what is blown by winds. You are the Most Merciful).

2. (اللهم أنت ربي لا إله إلا أنت، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت، أعوذ بك من شر ما صنعت، أبوء لك بنعمتك علي وأبوء بذنبي فـــاغفر لي فإنه لا يغفر الذنوب إلا أنت)

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[1] Abu Dawood and at-Tirmizi.

Allahumma anta rabbi la ilaha ilia ant khalaqtani wa ana 'abduk wa ana 'ala 'ahdeka wa w'adika mas-tata't 'auzu bika min sharri ma sana't abo'u laka bin'amatika 'alaya wa abo'u bizanbi faghfir li fa inahu la yaghfiru-z-unooba ilia ant.

(O Allah! You are my Lord. There is no god but You. You are my Creator and I am Your creature. I try to keep my covenant with You and to live in the hope of Your promise as well as I can. I seek refuge in You from my own evil deeds. I acknowledge Your favours to me and I acknowledge my sins. Forgive me my sins, for there is no one who can forgive sins but You).

3. (اللهم عافني في بدني، اللهم عافني في سمعي، اللهم عافني في بصري، لا إله إلا أنت. اللهم إني أعوذ بك من الكفر والفقر ومن عذاب القبر، لا إله إلا أنت)

Allahumma 'afini fi badani Allahumma 'afini fi sam'i Allahumma 'afini fi basari La ilaha il ant. Allahumma inni a'uzu bika mini kufri wal faqr wamin 'azabil Qabr. La ilaha ilia ant.

(O Allah! Grant health to my body. O Allah! Grant health to my hearing. O Allah! Grant health to my sight. There is no god save You).

4. (اللهم أصلح لي ديني الذي هو عصمة أمري، وأصلح لي دنياي التي فيها معاشي، وأصلح لي آخرتي التي إليها معادي، واجعل الحياة زيادة لي في كل خير، واجعل الموت راحة لي من كل شر. رب اعني ولا تعن عليّ، وانصرني ولا تنصر عليّ، واهدني ويسر الهدى لي).

Allahumma asleh li dini allazi huwa 'esmatu amri wa aslehli dunyaya allati fiha ma'ashi wa asleh li akhirati allati eleiha ma'adi waj'allahayat ziadatan li fi kulli khair waj'al-lmauta rahatan li min kulli shar. rabbi a'enni wala tu'n 'alaya wansurni wala tansur 'alaya wahdini wayasser-lhuda li.

(O Allah! Strengthen my religion which is my fortress, make this world a better place of sojourn for me, and grant me a

good life in the Hereafter which will be my abode. Make my life increase in all goodness and my death a rest from all evil.

O Allah! Support me and help me, and do not let others overpower me; guide me and make the following of this guidance easy for me).

5. (اللهم إني أسألك موجبات رحمتك، وعزائم مغفرتك، والغنيمة من كل بر، والسلامة من كل شر، والفوز بالجنة والنجاة من النار).

Allahumma enni as'aluka mujibati rahmatika wa 'azaema maghfiratika wal ghanimata - min kulli birren was-salamata min kulli sharren walfauza biljannati wan-najata miannar.

(O Allah! I ask You to bestow Your mercy on me, to forgive me, to protect me from every sin to give me a share of every good, and to grant me the attainment of the Garden and salvation from the Hell-fire).

6. (اللهم لا تدع لي ذنباً إلا غفرته، ولا عيباً إلا سترته، ولا هماً إلا فرجته، ولا ديناً إلا قضيته، ولا حاجة من حوائج الدنيا والآخرة هي لك رضاً ولنا صلاح إلا قضيتها يا أرحم الراحمين).

Allahumma latad' li zanban ela ghfartah wala 'aeban ela satartah wala hamman ela farrajtah wala dainan ela qadaita wala hajatan min hawaej adduniya wal akhera hia lak redan walana salah ella qadaitah ya arhamar-rahemin.

(O Allah! Leave not for us a sin which You have not forgiven, nor a shortcoming which You have not concealed, nor a care which You have not removed, nor a debt which You have not paid, nor a need from among the needs of this world or the Hereafter, the fulfilment of which is beneficial for us and pleasing to You which You have not fulfilled, O the Most Merciful of those who show mercy).

7. (اللهم إني أعوذ بك من شر نفسي، من شر كل دابة أنت آخذ بناصيتها، إن ربي على صراط مستقيم).

Allahummaa enni a'uzu bika min sharri nafsi wamin sharri kulli dabbaten anta akhezun binasiyatiha inna rabbi 'ala siraten mustaqeem.

(O Allah! I seek refuge in You from the evil of my selfishness, and from the evil of every creature which You will seize by its forehead. O my Lord, keep me on the straight path).

8. (اللهم اغفر لي ما قدمت وما أخرت، وما أسررت وما أعلنت، ومــا أســرفت وما أنت أعلم به مني، أنت المقدم وأنت المؤخر لا إله إلا أنت).

Allahumma - ghferli maqaddamt wama-akhart wama asrart wama a'alant wama asraft wama anta a'alamu bihi minni anta al-muqademu wa anta al-mu'kheru la ilaha ilia ant.

(O Allah! Forgive my past and later sins, what was in private and what was in public, and what I have been extravagant in. You are more knowledgeable of it than I. You are the Promoter and the Retarder. There is no god save You).

9. (اللهم ألف بين قلوبنا، وأصلح ذات بيننا، واهدنا ســبل الــسلام، ونجنــا مــن الظلمات إلى النور، وجنبنا الفواحش ما ظهر منها وما بطن).

Allahumma allef baina qulubina wa asleh zata bainina wa - hdena subula-s-salam wa najina mina - z - zulumati ilannor wa jannibna al-fawahesha mazahara minha wama batan.

(O Allah! Bring our hearts together and make our relations good. Guide us to the paths of peace and bring us out of the darkness and into the light. Keep us away from lewdness, both hidden and open).

10. (لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كــل شــيء قدير، لا حول ولا قوة إلا بالله، ولا نعبد إلا إياه، أهل النعمــة والفــضل والثنــاء الحسن، لا إله إلا الله مخلصين له الدين ولو كره الكافرون).

La ilaha illallah wahdahu la sharika lah lahu-l-mulk wala-hu - I - hamd wahwa 'ala kulli shay'en qadir lahaula

wala quata ilia billah wala n'abudu illa iyah ahlun'imati walfadl wath-thanau-l-hasan la ilaha illallah mukhliseena lahuddin walau kareha-l-kafirun.

(There is no god but Allah the One. There is no partner with Him. To Him belongs the Soverreignty and to Him is the praise. He has power over all things. There is neither might nor power save with Allah. We do not worship any but Him. To Him belongs the fortune, the grace and best praise. There is no god save Allah, and religion is sincerely to Him even if the disbelievers abhor it).

Glossary of Terms

Here are listed all the transliterated Islamic terms and Arabic words occuring in the whole book.

Abu Qubais	: A mount at Makka.
Al-Ansar	: (singular: Ansari) Companions of the Prophet (P.B.U.H.) from the inhabitants of Al-Madina Al-Munawara.
Al-Hijr	: The unroofed portion of the Holy Ka'ba which is at present in the form of a compound towards the north-west of the Ka'ba.
Al-Ittiba'	: It is termed as the way for wearing the Ihram dress while one is engaged in Tawaf. It is effected by putting the middle of the garment, which is used to cover the upper part of the body, under the right arm and its two ends on the left shoulder to be covered.
Al-Mash'ar Al-Haram	: The Sacred Monument; it is a mountain at Muzdalifa; it is also called Quzah.
Al-Qaswa	: The she-camel of the Holy Prophet (PBUH)
Al-Tan'im	: A few miles from north of Makka where Hajjis may assume the state of Ihram to perform 'Umra.
Al-Waqfa	: The staying on 'Arafat. It starts on the 9th of Zul-Hijja as the Hajjis leave Mina for 'Arafat. It continues up to the sunset of the same day.
'Aqaba	: i.e. the Grand Jamra. There are three Jimaar situated at Mina. Each one is a small walled place. It, the 'Aquba, is pelted with seven pebbles on the Day of the Feast.
Arafat	: A famous place of Hajj on the east of Makka about 25 k.m. from it.
Arkan	: Pillars. For example, the staying at Arafat is the greatest pillar of Hajj.
Ash-Shazirwan	: The base of the Ka'ba, two feet height; which presents a sharp inclined plane; its roof being flat.

As-Safa & Al-Marwa	: Two mountains at Makka neighbouring Al-Haram (the Sacred Mosque) to the east. At present, they are within the Mosque.
'Aura	: The part of the body which it is illegal to keep naked before others; which is between the navel and knees for men and the whole body saving face and hands for women.
Bakka.	: Makka.
Baqi'	: The cemetry of the people of Al-Madina Al-Munawara; many of the companions and wives of the Holy Prophet are buried in it.
Du'a	: supplications, invocations and prayers.
Fuqahaa	: well-qualified Muslim scholars; jurisprudents.
Ghusel	: Taking a bath in a special way; it is a must after the emission of sperm by any means.
Hadi	: An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the Hajjis.
Hajj	: Pilgrimage to Makka. There are three ways of performing it. Hajj al-Tamattu' (interrupted), Hajj al-Qiran (combined) and Hajj al-lfrad (single). Hajji means pilgrim.
Haram	: A sanctuary e.g. (Makka and Al-Madina).
Harwala	: Going at a pace faster than a walk but not so fast as a gallop between the green posts while performing the Sa'i.
Hijra	: Literally means migration; it is the Hijra of the Prophet (P.B.U.H.) from Makka to Al-Madina, which provided the Muslims with safe refuge and an opportunity to build the first Islamic State; it is also considered as the beginning of the Muslim Calendar.
Hunafa	: Those who worship Allah alone and nothing else along with Him, associating no partner to Him; Hanif is the singular.
'Ibadah	: It is used to mean: (1) worship and adoration; (2) obedience and submission; and (3) service and subjection.

Ihram : A state in which one is prohibited to practice certain deeds that are lawful at other times. One, in the State of Ihram for Hajj or 'Umra, should wear only two sheets of seamless clothes.

Ijtihad : Juristic reasoning done by a well-qualified Muslim scholar depending on the Holy Qur'an and the Sunna to make a new opinion concerning any new question.

Ikhlas : Sincerity or purity of faith.

Iman : Belief and faith.

Insha llah : God willing.

Jahiliya : Denotes all those world-views and ways of life which are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of Allah; the attitude (at all times) of treating human life - either wholly or partly - as independent of the directives of Allah.

Jimaar : plural of Jamra. There are three Jimaar at Mina. Each one is to be pelted with seven pebbles on the 11th, 12th days of Zul-Hijja. Each one is a small walled place.

Jama' : Muzdalifa.

Ka'ba : A stone building in the Sacred Mosque at Makka built by Prophet Abraham (PBUH) towards which Muslims turn their faces in Salah(prayer).

Kafirun : signifies one who denies or rejects the truth, i.e. who disbelieves in the message of the Prophets. Since the advent of Muhammad (PBUH), anyone who rejects his message is a Kafir (the singular of Kafirun): It is a name of Sura in the Holy Qur'an.

Kiswa : Lit. a robe. The covering of the Ka'ba at Makka. Its colour is black. It weighs about 2,265 kg. It is decorated with Quranic verses and worked in gold.

Maqam Ibrahim : The station (the stone) where Abraham stood while he and his son Ismail were building the Holy Ka'ba.

Mawaqit : It is the plural of Miqat; certain places specified by the Holy Prophet (PBUH) for the people assume Ihram at, on their way to Makka when intending to perform Hajj or 'Urnra.

Mina : A place outside Makka on the road to 'Arafat. It is five miles from Makka and about ten miles from 'Arafat.

Muhrim : One who assumes the state of Ihram for the purpose of performing the Hajj or 'Umra.

Muhsar : A muhrim who intends to perform Hajj or 'Umra but cannot because of some obstacle.

Muzdalifa : A place between 'Arafat and Mina where the Hajjis returning from 'Arafat spend a night between the 9th and the 10th of Zul-Hijja after performing the Maghrib and 'Isha Salah(Prayers) there.

Nafl : Optional practice of worship in contrast to obligatory.

Nahr : Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck; the day of Nahr is the tenth day of Zul-Hijja on which Hajjis slaughter their sacrifices.

Namira : A place near 'Arafat. There is a mosque in it called the Mosque of Ibrahim.

Qibla : The direction to which Muslims turn their faces in prayer that direction is towards the Ka'ba at Makka.

Quba : A place at the outskirts of Al-Madina. The Holy Prophet (PBUH) established a mosque there which bears the same name. It is the first mosque in the Islamic history.

Quraish : One of the greatest tribes in Arabia in the pre-Islamic period. The Prophet Muham-

mad (PBUH) belonged to that tribe which had great powers spiritually and financially both before and after Islam came.

Ramal : Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the Tawaf around the Ka'ba, and is to be done by the men only and not the women.

Rami : The throwing of the pebbles at the Jimaar at Mina.

Rawda : The place from the room, which contains the grave of the Prophet (PBUH), to the sacred pulpit; it is a tract of the land of paradise.

Saffron : A species of crocus with purple flowers.

Sa'i (Sa'y) : Crossing seven times between As-Safa and Al-Marwa.

Shabruma : A companion of the Holy Prophet (PBUH)

Subhan-a-llah : Glory to Allah.

Subhanahu Wat'ala : Subhanahu Wat'ala: Allah to Whom be ascribed all perfection and majesty.

Sunan : Supererogatory deeds.

Sunna : i.e. sayings, deeds and sanctions of the Prophet Muhammad.

Tahallul : It means returning to one's normal life; to be able to do some actions that were forbidden on entering Ihram. There are two phases of Tahallul, the first Tahallul and the Final Tahallul.

Takbir : Saying Allah-u-Akbar (Allah is the Greatest).

Talbiya : Saying 'Labbaika Allahumma Labbaik'. (O Allah! I respond to Your call and I am obedient to Your orders).

Tarwiya : The 8th day of Zul-Hijja when Hajjis start going to Mina.

Tashriq : (The days of)Tashriq are the 11th, 12th and 13th of Zul-Hijja, on these days sacrifices are slaughtered.

Tawaf	: The circumambulation of the Holy Ka'ba.
Udhiya	: A sacrifice offered during the Days of 'Id Al-Adha (i.e. the Feast of Sacrifice).
Ummah	: A nation, a people.
'Umra	: A religious journey to Makka during which one (1) assumes Ihram; (2) performs the Tawaf around the Ka'ba; (3) runs between the Safa and Marwa ; and (4) discards his Ihram by cutting of hair.
Wadi Muhasser	: A place between Muzdalifa and Mina.
Wajibat	: Sub-essential acts of Hajj which necessitate a sacrifice each in case of leaving out.
Wars	: A plant like saffron, a flower with a pleasant smell.
Wudu	: Ablution for prayers.
Yamani Corner	: A corner of the building of the Ka'ba opposite to Yemen.
Zamzam	: The Sacred well inside the Sacred Mosque at Makka.
Zawaal	: Midday.
Ziraa	: An arm's measure; about 46.2 cm.
Zi-Tiwa	: A place at Makka: A well-known well in Makka. Nowadays it is within the boundaries of Makka.

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